

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1887.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,  
LONDON.

London:

PUBLISHED FOR THE PALI TEXT SOCIETY

BY HENRY FROWDE

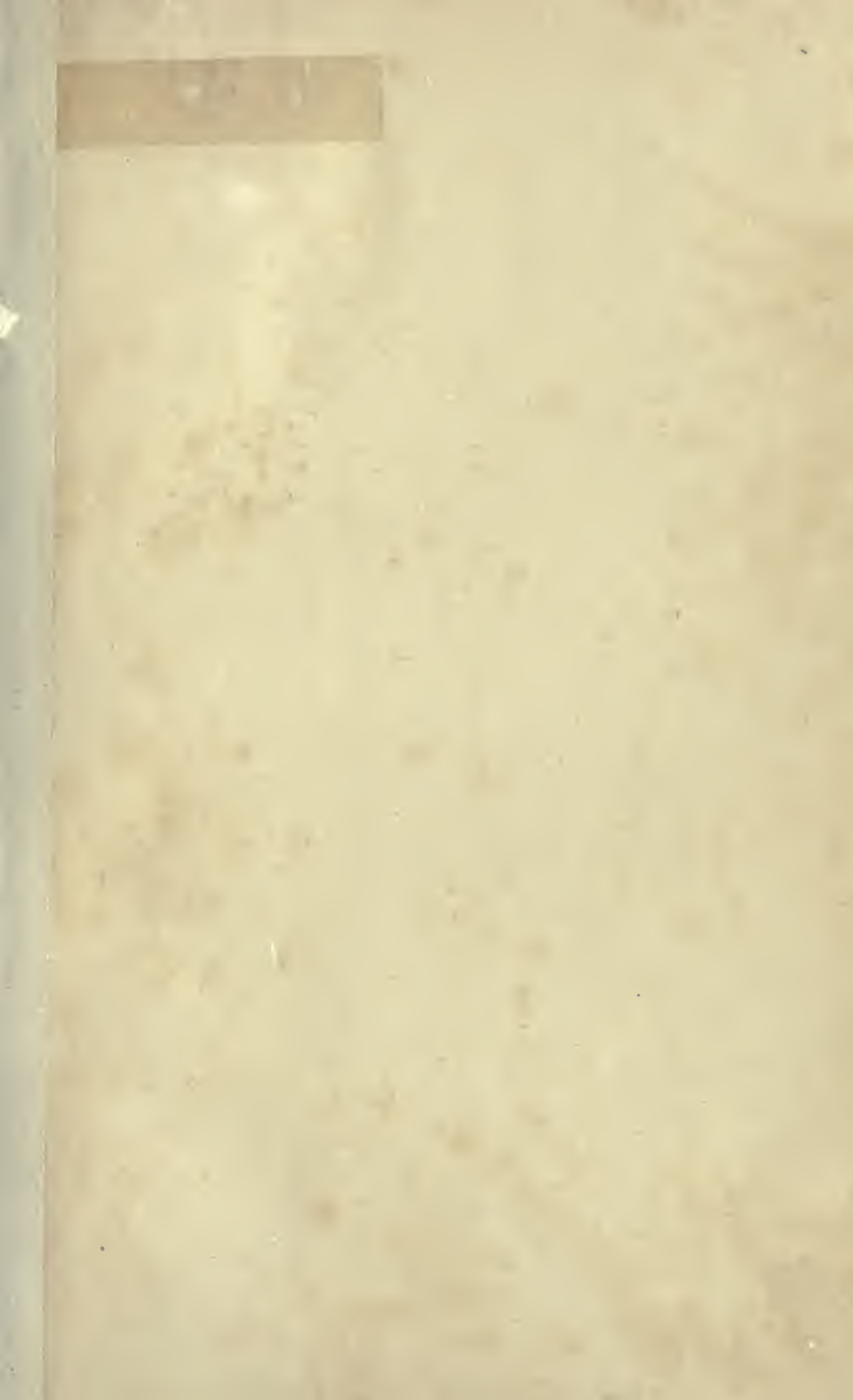
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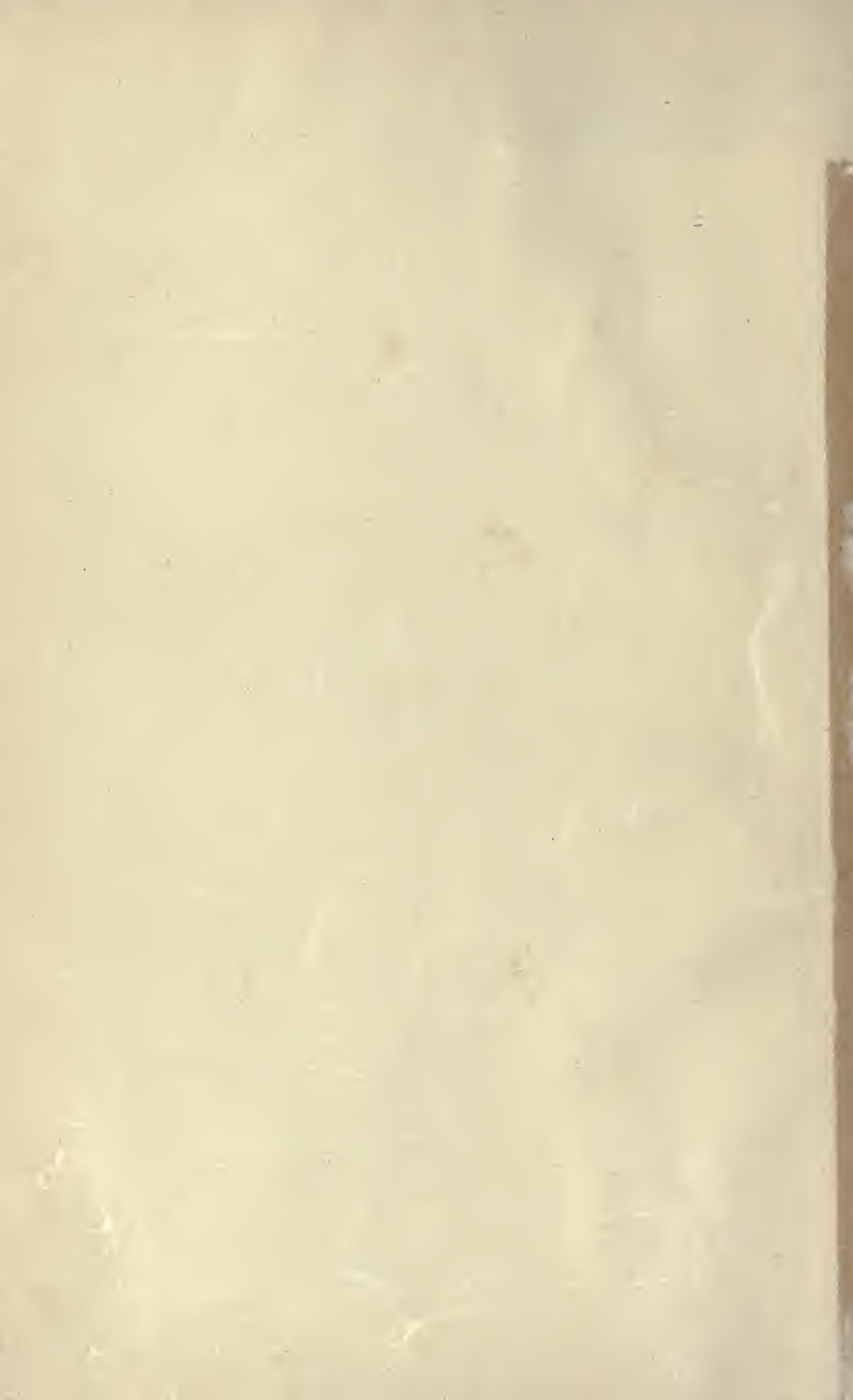
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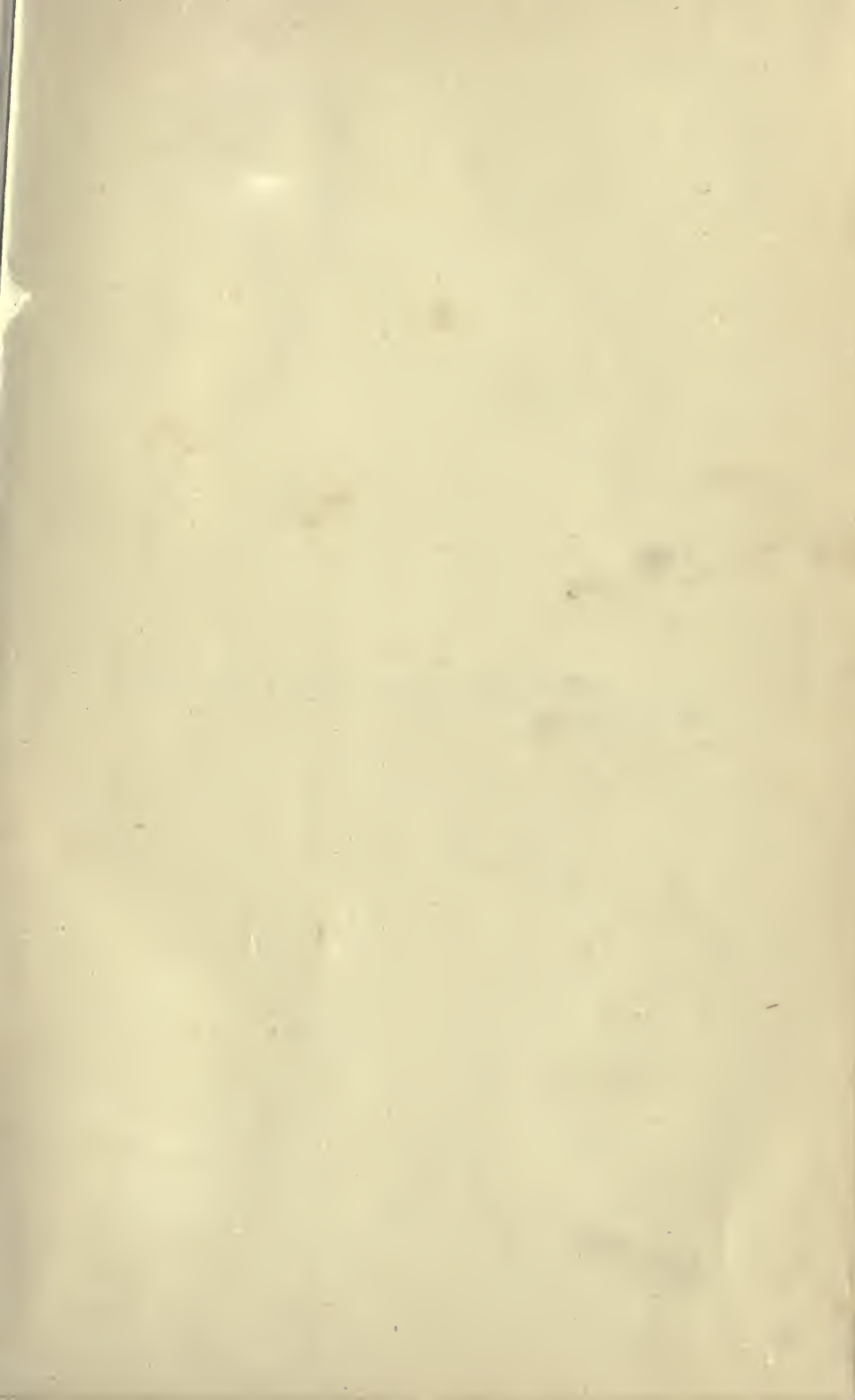




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**Journal of the Pali Text Society.**



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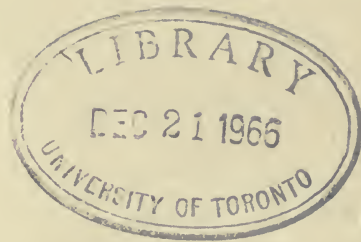
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# PALI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT.

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PROFESSOR OLDENBERG.

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PROFESSOR J. ESTLIN CARPENTER.

*Managing Chairman*—T. W. RHYS DAVIDS, 3, Brick Court, Temple, E.C.  
(With power to add workers to their number.)

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*Hon. Sec. and Treas. for Ceylon*—E. R. Gooneratne, Esq., Atapattu Mudaliyar, Galle.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings ; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

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*\*.\* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications *cannot in any case* be sent to subscribers who have not already paid their subscriptions for the year.

*Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 22, Albemarle Street, London, W.)*



# Report

OF

## THE PALI TEXT SOCIETY

FOR 1887.

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I HAVE to congratulate our subscribers on the fact of our little Society having survived all the dangers of birth and childhood, and reached the end of its first six years in safety. It can now fairly claim to be an established success, and, when it promises to do even better in the future than in the past, my readers will agree that the promises of the Pāli Text Society are not empty words.

And first as to work done. Up to 1885 inclusive, we had issued in four years fourteen volumes, of a total of 2,602 pages. Adding for 1886 three volumes, viz. :

Journal	...	...	...	186 pages.
Vimāna Vatthu	...	...	...	116 „
and Sumaṅgala	...	...	...	368 „

and for 1887 two volumes of about 800 pages, gives us a total for the six years of nineteen volumes, containing twenty-six texts, in about four thousand pages—a very handsome result indeed for the six guineas which the issues have cost most of our members, and still more for those who have been wise enough to pay five guineas in advance for the six years.

The few copies which have found their way into the second-hand book market are already quoted at prices considerably above the subscriptions paid. And as the number of copies—especially in the earlier years—is nearly exhausted, the market value of our publications must inevitably rise still further. The reason is obvious. The Society, paying nothing for management, rent, or interest on capital,

is able to produce more cheaply than a publisher, who looks simply for profit, could do ; and it has, besides, the advantage of the support of those of its generous friends who appear in the list of donors.

Another six years will see the work accomplished, or nearly so. Let me urge, therefore, on all of our subscribers the advantage of paying their five guineas in advance for those years.

Including the issues of this year, the full list of work already accomplished in the publication of texts (besides the lexicographical and other articles in the Journal) is as follows :

NAME OF TEXT.	YEAR.	EDITOR.
1.*Anāgata Vaṅsa ...	1886	Prof. Minayeff.
2. Aṅguttara, Parts I.-III. ...	1885	Dr. Morris.
3.*Abhidhammattha Saṅgaha...	1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta ...	1882	Prof. Jacobi.
5. Udāna ...	1885	Dr. Paul Steinthal.
6.*Khudda- and Mūla-Sikkhā ...	1883	Dr. Ed. Müller.
7.*Gandha Vaṅsa ...	1886	Prof. Minayeff.
8.*Chakesa Dhātu Vaṅsa ...	1885	Prof. Minayeff.
9. Cariyā Piṭaka ...	1882	Dr. Morris.
10.*Tela Kaṭāha Gāthā ...	1884	{ Gooneratne Mudaliyar.
11. Thera Gāthā ...	1883	Prof. Oldenberg.
12. Therī Gāthā ...	1883	Prof. Pischel.
13.*Dāthā Vaṅsa ..	1884	Prof. Rhys Davids.
14. Dhamma Saṅgaṇi ...	1885	Dr. Ed. Müller.
15.*Pajja Madhu ...	1887	{ Gooneratne Mudaliyar.
16.*Pañca Gati Dipana ...	1884	M. Léon Feer.
17. Puggala Paññatti ...	1883	Dr. Morris.
18. Buddha Vaṅsa ...	1882	Dr. Morris.
19. Majjhima Nikāya, Part I. ...	1887	Mr. V. Trenckner.
20. Saṃyutta Nikāya, Part I. ...	1884	M. Léon Feer.
21.*Saddhammopāyana ...	1887	Dr. Morris.

\* The twelve texts marked with an asterisk appeared in the Journal.

NAME OF TEXT.	YEAR.	EDITOR.
22.*Sandesa Kathā ... ..	1887	Prof. Minayeff.
23.*Simā Vivāda Vinicchaya Kathā	1887	Prof. Minayeff.
24. Sutta Nipāta, Part I. ... ..	1884	Prof. Fausböll.
25. Sumaṅgala Vilāsinī, Part I.	1886	{ Prof. Rhys Davids & Prof. Carpenter.
26. Vimāna Vatthu ... ..	1886	{ Gooneratne Muda- liyar.

The following list of works in progress will show how thoroughly our work is being supported by all the best Pāli scholars, not only in England, but also throughout Europe and in America :

### 1. PITAKA TEXTS.

TO BE EDITED BY

- |                                      |   |
|--------------------------------------|---|
| 1. Dīgha Nikāya* ... ..              | { Prof. Rhys Davids and Prof.<br>Carpenter.     |
| 2. Majjhima Nikāya, Vol. II.*        | { Mr. Trenckner (of Copen-<br>hagen).           |
| 3. Saṃyutta Nikāya, }<br>Vol. II.**  | ... M. Léon Feer (of Paris).                    |
| 4. Aṅguttara Nikāya, }<br>Vol. II.** | ... Dr. Morris.                                 |
| 5. Khuddaka Pāṭha                    | ... Prof. Rhys Davids.                          |
| 6. Dhammapada ... ..                 | { Prof. Fausböll (of Copen-<br>hagen).          |
| 7. Iti-vuttaka** ... ..              | ... Prof. Windisch (of Leipzig).                |
| 8. Peta Vatthu** ... ..              | { Prof. Minayeff (of St. Peters-<br>burg).      |
| 9. Niddesa ... ..                    | { Prof. Bloomfield (of Balti-<br>more, U.S.A.). |
| 10. Apadāna* ... ..                  | ... Dr. Grünwedel (of Berlin).                  |
| 11. Vibhaṅga ... ..                  | ... Dr. Morris.                                 |

### 2. EXTRA-CANONICAL BOOKS.

- |  |   |
|--|---|
| 12. Sumaṅgala Vilāsinī, }<br>Vol. II.* | { Prof. Rhys Davids and Prof.<br>Carpenter. |
|--|---|

\* Those marked with one star are well in hand, and those marked with a double star are in the press.

TO BE EDITED BY

- |   |   |
|---|---|
| 13. Sutta Nipāta, Vol. II.,<br>Dictionary & Notes | } ... Prof. Fausböll.                           |
| 14. Visuddi Magga ...                             | { Prof. Lanman (of Harvard<br>College, U.S.A.). |
| 15. Netti Pakaraṇa ...                            | ... Prof. E. Kuhn (of München).                 |
| 16. Mahā Vaṅsa* ...                               | ... Dr. Steinthal (of Berlin).                  |
| 17. Hattavana-galla<br>Vihāra Vaṅsa               | } ... Prof. Rhys Davids.                        |
| 18. Sāsana Vaṅsa ...                              | ... Prof. Minayeff.                             |
| 19. Bodhi Vaṅsa ...                               | ... Mr. Strong.                                 |
| 20. Lalāṭa Dhātu Vaṅsa ...                        | ... Dr. Morris.                                 |
| 21. Dhammapada Attha-<br>kathā*                   | } ... Dr. Wenzel.                               |
| 22. Kathā Vatthu Atṭha-<br>kathā                  | } ... Prof. Minayeff.                           |

The Government of India have lodged in the India Office Library a large number of MSS. from the late King's Library at Mandalay. The MSS. are both easy to read, being written in large letters, and very correct. I have also received from Gooneratne Mudaliyar of Galle, since the last report, the following MSS. :

Attha Sālinī  
Netti Pakaraṇa  
" " Atthakathā  
Sammoha Vinodanī  
Paramattha Jotikā  
Lalāṭa Dhātu Vaṅsa (Siñhalese)  
Sāsana Vaṅsa

What we want now are :

Lalāṭa Dhātu Vaṅsa (Pāli)  
Sāsana Vaṅsa  
Niddesa and Com.  
Paramattha Dīpanī  
Iti-vuttaka Atṭhakathā

besides the other MSS. mentioned at p. xii of my report for the year 1885.

It can no longer be said that we suffer from want of editors, which was one great difficulty when we started. And our stock of MSS., thanks chiefly to Gooneratne Mudaliyar, is getting fuller every year. *But we do want subscribers.* It is the want of money which prevents our printing texts ready for the press. We could easily now give 1,000 pages a year if we had a little more money. Surely the issue of a series of texts, so important for the history of India, will not be allowed to flag for the want of a few hundred pounds.

Finally, I have to congratulate the Society on the fact that our issue appears earlier this year than it has ever done before ; and, as the next issue is already in the press, it will probably be out still earlier than this one.

T. W. RHYS DAVIDS.



# The Pajjamadhu.

A Poem in praise of Buddha.

EDITED BY

EDMUND R. GOONERATNE

(MUDALIYAR).

THE Pajjamadhu is an elaborate Pāli poem in 104 stanzas, composed by the venerable Buddhappiya, the pupil of the celebrated Ānanda. He was also the author of the Pāli Grammar, called the Rūpa Siddhi. The author, unlike others in the East, has given us his name and pupilage in verse 103 :

Ānanda rañña ratanādi mahā yatinda  
Niccappa buddha padumappiya sevi naṅgī  
Buddhappiyena ghana buddha gunappiyena  
Therālinā racita pajja madhum pi bantu

Drink (deeply) the Pajjamadhu (the nectar-like verses) made by the bee Buddhappiya (pleased with the virtues of Buddha), who gladly depends on the lotus, Ānanda Vana ratana, heavy with good qualities, incessantly expanded.

The first sixty-nine verses describe the beauties of Buddha's person, the rest are in praise of his wisdom, concluded with a panegyric on the Order and Nirwāna.

This little poem, it is believed, was composed in the Solean country, where, at this period, Buddhism was flourishing in almost its pristine purity; and where the author, as we learn from a verse in the Rūpa Siddhi, held the incumbency of several temples, and by his eminent abilities commanded a high reputation.

The author, unfortunately, does not give us the date of his work, but we may safely premise that it was composed at the same time as the Rūpa Siddhi, to which our scholars give A.D. 1100 as the probable date.

The language is Sanskritized Pāli, and some of the verses are intricate puzzles. There is a gloss, in Sinhalese, to the entire poem; but it is verbose, and rather diffuse in its explanations.

I have to acknowledge, with thanks, the valuable aid I received from my tutor, the learned Paññāsekharā of Kodagoda, in editing this little work, which I expect will interest students of the language.

E. R. G.

GALLE, October 5, 1885.

[ The Pajjamadhu. ]

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ  
SAMBUDDHASSA.

- 1 Uṇṇāpapuṇṇasasiṃḍalato galitvā  
Pādambujaṅguli dalaṭṭha sudhā lavānaṃ  
Pantiva satthu nakhapanti pajāvisesaṃ  
Piṇetu suddha sukhitammaṇa tundaḍḍitā
- 2 Khittāya māraripunā parivatya satthu  
Pādassayā jita disāya sitattalāya  
Yā jeti kaṅcana sarāvaliyā siriṃ sā  
De'tanginaṃ raṇajayaṅgulipantikantā
- 3 Sovanna vanna sukhumaḥ chavi somma kumma  
Piṭṭhiva piṭṭhi kamatunnati bhāti yesaṃ  
Tesuppatitṭhitasukomaladīghapaṇhi  
Pādā jinassa padadantu padaṃ janassa
- 4 Acchera paṅkajasiriṃ siriya sakāya  
Ye maddino viya caranti saroja sise  
Saṅcumbitā viya ca tāni parāga rāgā  
Te nīrajā munipadā padadantu lakkhim
- 5 Agāmi kāla jana maṅgala bhattu bhāvaṃ  
Vyākattum atra kusalen' iva nimmitāni  
Yātrāsum aṭṭhasatamaṅgalalakkhaṇāni  
Sādhetu naṃ padayugaṃ jayamaṅgalāni
- 6 Sassevijantuvarasantipurappavese  
Niccaṃ susajja ṭhapitān' iva maṅgalāya  
Ye te dadhanti kalamaṅgalalakkhaṇāni  
Vattantu te jinapadā jayamaṅgalāya



- 7 Sabbe 'bhibhūya sapadesu nipātanassa  
 Saññānakam viya yadassitasabbaloko  
 Pādātya' dhokatatilokasirovarā pi  
 Lokam puṇantu jayamaṅgalakūraṇāni
- 8 Lokattayekasaraṇattavibhāvanāya  
 Sajjo va tiṭṭhati yaḥim suvibhattaloko  
 Taṃsabbalokapati bimbīdadappaṇābham  
 Pādadvayaṃ janasusajjanahetu hotu
- 9 Lokuttarāya siriya' dhigamāya suṭṭhu  
 Rajanti yattha diguṇān' iva pātu bhūtā  
 Cakkāsanābhisahanemisahassarāni  
 Tyaṅghī disantu sakalissariyaṃ janassa
- 10 Yatrullasanti duvidhān' iva pātū bhūtā  
 Dhammassasabbabhuvanassa ca issaratte  
 Cakkāni cakkasadisāni sudassanassa  
 Tān' ajja jantu saraṇā caranāṇi hontu
- 11 Sattesu vacchatu sirī sirivacchakena  
 Sovatthi sotthim anutiṭṭhatu puggalesu  
 Nandim janānam anuvattatu nandivattī  
 Sisān' alamkurutu pādavatamsako pi
- 12 Bhaddāya piṭham upagacchatu bhaddapiṭham  
 Vuddhim janānam anuvattatu vaddhamānam  
 Puṇṇattam aṅgim anu kubbatu puṇṇakumbho  
 Pāti ca pātu satatam janatam apāyā
- 13 Setātapattam apanetam aghātape tam  
 Khaggo vichindatu sadā duritārivagge  
 Saṃklesadāham apanetu satālavanta  
 Saṃvijanī kumatimakkhikamorahattho

- 14 Ākaddhano janavilocanam attaninnam  
Vāretu sabbagativāranamaṅkuso so  
Pādambujassirivilāsaniketanam va  
Pāsādalakhaṇam upetu manopasādam
- 15 Pāṇinam attabhajataṃ varapuṇṇapattam  
Sammā dadātu padanissitapuṇṇapatto  
Pādesu jantu manabandhanadāmabhūtam  
Dāmaṃ dametu vimalaṃ janatam manāni
- 16 Uṇhīsakuppalamāṇipadumehi pādā  
Sassevijantukaraṇāni vibhūsayantu  
Sannettanāvupagatānam anagghakāni  
Bojj'haṅgasattaratanāni dade samuddo
- 17 Uttuṅga niccalaguṇā jitatāya niccaṃ  
Sevīva pādasiri nicca samubbahaṃ va  
Atrāpi Sakkabhavanubbahaṇe niyutto  
Pādatṭhameru bhavataṃ bhavataṃ vibhūtyā
- 18 So cakkavālasikharī pyavataṃ samantā  
Sabbūpasaggavisarā janatam samaggaṃ  
Dīpā puthūpi caturō dvisahassa khuddā  
Dhārentvapāyapatamānam adatva jantum
- 19 Sūro pabodhayatu jantu saroruhāni  
Cando pasāda kumudāni manodahesu  
Nakkhattajātam akhilaṃ subhatāya hotu  
Cakkam dhajam ripujayāya jayaddhajāya
- 20 Jetuṃ sasamsada-Sudassana-cakkavatti  
Cakkānugantalalitaṃ yahim āvaheyya  
Cakkāṇuvatti-parisāvuta-cakkavatti  
Namvattataṃ padayugaṃ janatā hitāya

- 21 Puĵetum āgata vatā vajirāsanatṭha  
Mindena chaddita mahāvijayuttarākhyam  
Saṃkham pavitṭham iva mārabhayā padādho  
Pādatṭhasaṃkham iha vattatu santiyā vo
- 22 Sovañnamacchayugalam sivabhatta bhoge  
Icchā bahūpakaraṇam bhavataṃ janānaṃ  
Kumbhīladhiggahitato va padutthacittā  
Pādambujākara vigāhi tu nopahontu
- 23 Sattāpagā janamanoja male jahantu  
Saṃklesadāham apanentu dahā ca satta  
Selā ca satta vidadhantu janassa tānaṃ  
Lokappasiddhijanane bhavataṃ patākā
- 24 Pāṭaṅki santi gamane bhavatūpakārā  
Dāhettanesu jahataṃ padacāmaraṃ taṃ  
Sallokalocanamahussavaussitaṃ va  
Vatteyya toraṇam anuttaramaṅgalāya
- 25 Yasmim miginda gata bhiti balāva daḍḍha  
Dānā natā siravidāraṇa pīlitāva  
Nālāgiri karivaro Girimekhala ca  
Taṃ sīhavikkamapadaṃ hanatā ghadantiṃ
- 26 Pāpāhino hanatu pādasuvaṇṇarājā  
Vyagghādhipo kalijane adataṃ asesam  
Vālāhaassapati sampatitum adatvā  
Pāyesu pāpayatu santipuram pajāyo
- 27 Chaddanta danti lalitaṃ galitaṃ rusamhā  
Luddetta dubbhini dise acalam dadhāno  
Pādatṭhahatthipati sampati jantutāse  
Tāsetu hāsam aparandisataṃ satānam

- 28 Sabbaṅgino caraṇuposatha hatthirājā  
Pāpetu sabbacatuḍipikarajjalakkhiṃ  
Kittiva pādaparicārikatā niyuttā  
Kelasaselapaṭimā hitam ācareyya.
- 29 Sāmissa haṃsasamaye dahapāsabaddha  
Māsīna vesagamako viya pādahaṃso  
Nigghosa gantijitato viya mūgapakkho  
Vāretu sabba janatā bhavagantukattam.
- 30 Ohāya dibbasarasim khilaloka sabba  
Ramm'aṅghivāpim avagāhitavāva pāde  
Erāvaṇo karivaro mansābhiruḷhe  
Jantum Purindadapuram nayatam va siḅham.
- 31 Hitvā sakam bhavanam aṅghinisevanattha  
Māgamma ramma taratāyiha nissito va  
Pāletva mūni padavāpitarāṅgabhaṅgi  
Mangī karontatanuvāsuki nāgarājā
- 32 Nāthassa kañcanasikhāvalajātīlila  
Māvīkaram va padanissitamorarājā  
Tam dhammadesanaraven' iva luddakassa  
Lokassa pāpaphaṇino hanatam asesam
- 33 Samsārasāgaragate sadhane jane te  
Net ampade kalacatummukhahemanāvā  
Nibbāṇapaṭṭanavaram Bharukacchakantam  
Suppārapaṇḍita gatā viya āsunāvā
- 34 Sambodhi nāṇa paripācayato munissa  
Bhatto yathā himava'taddi samādhīhetu  
Evam manena bhajatam himavaddipāde  
Sambodhiñāṇa paripācanahetu hotu

- 35 Daḷhaṃ parājitatayā muninā sarena  
 Suññas saropagata pañjara bandhano'va  
 So pādapañjaragato karavīkapakkhī  
 Sabbesamap piyāvacañ jahatā bhavantam
- 36 Te cakkavāka makarā api koñca jivam  
 Jivādi pakkhivisarā sarasīva bhuttam  
 Vessantarena caraṇambuji nibbhajantā  
 Jantu tahiṃ viya pade suramentu niccam
- 37 Tam candakinnaragatiṃva gatassa bodhi  
 Sattassa tassa sapañjāpatikassa bhāvam  
 Samsūcayanta pada kinnara kinnari ve  
 Sāmaggimagga paṭi pattisu pāpayantu
- 38 Saṃrājadhānimusabho vahatagga bhāram  
 Pitippayo pajanayeyya savacchadhenu  
 Sassevino abhiraṃmentu chakāmasaggā  
 Dhārentu jhāyim'īha soḷasa dhātudhāmā
- 39 Sutvā jinassa karavīka saram manuññaṃ  
 Aññoñña bhītirahitā api paccanīkā  
 Hitvā gatim viya tthitā padasattarūpā  
 Sabbam bhavassita janānagatiṃ hanantu
- 40 Sovanṇa kāhaḷa yugo pamam'indirāya  
 Sannīrapuppha mukulopamamussavāya  
 Niccam susajja tthapitam muni tthathan te  
 Janghādvayam janavilocana maṅgalāya
- 41 Lakhyā vilāsa mukuradvaya sannikāsam  
 Tādañka maṇḍana vidambakamaṃsu saṇḍam  
 Jānudvayam laḷita sāgara bubbulābham  
 Hotam jagattaya nijatta vibhūsitun te

- 42 Chaddanti dinna varadanta yugopamānā  
 Taṃ hatthi soṇḍa kama puṇṇa guṇā tavorū  
 Līla payodhi siri keḷi suvaṇṇarambhā  
 Khandhā'va dentu paripuṇṇa gunē janānām
- 43 Jaṅghakkha kadvya samappita cittapāda  
 Cakkadvayī manamanojahayo mune te  
 Sonī ratho sirivaho manasā bhiruḷhaṃ  
 Lokattayaṃ sivapuraṃ lahu pāpayātu
- 44 Ramm'ora pākata tatāka taṭā savanta  
 Romāvalī jala paṇālika koṭikatṭhā  
 Nābhī gabhīra sarasī siri keḷitā te  
 Sassevināṃ vyaṣana ghammam'alaṃ sametu
- 45 Kanticchaṭā luḷita rūpa payodhi nābhī  
 Āvaṭṭa vaṭṭita nimujjita sabbaloko  
 Sobhagga toya nivahaṃ vivaso pīvitvā  
 Lok'uttarādi sukha mucchitatāṃ payātu
- 46 Gambhīra cittarahadaṃ paripūrayitvā  
 Taṃsandamāna karuṇambu pavāha tulyā  
 Romālivallihari nābhī subhā'lavālā  
 Detāṃ lahuṃ sivaphalaṃ bhajataṃ mune te
- 47 Cārūra sārīphalako kuṭīlagga loma  
 Paṇṭi vibhatti sahito siri keḷi saḷḷo  
 Saggāpavagga sukha jūtaka keli hetu  
 Hotāṃ tiloka sukha jūtaka soṇḍakānaṃ
- 48 Gambhīra citta rahado dara gāhamāna  
 Mettādayā kari vadhū kara sanni kāsā  
 Sabbaṅginaṃ sivaphalaṃ tanu deva rukkhe  
 Sākhā sakhā tava bhujā bhajataṃ dadantu

- 49 Nihāra bindu sahitaggada'lopa sobhi  
 Byālamba ratta padumadvaya bhaṅgi bhājā  
 Pāpārisīsalunateniva ratta rattā  
 Rattā karā tava bhavum bhuvi maṅgalāya
- 50 Rupassirī carita cankama vibbhamā te  
 Piṭṭhī yathā kalala muddhani setu bhūtā  
 Evaṃ bhavaṇṇava samuttaraṇāya setu  
 Hotam mahākanaka saṅkama sannikāsā
- 51 Saddhamma desana manohara bherināda  
 Saṃcāraṇe sīvapuraṃ visituṃ janānam  
 Gīvā suvaṇṇamaya cāru mutiṅga bheri  
 Bhāvam bhājā bhavatu bhūta vibhūtiyā te
- 52 Lakṣi nivāsa vadan'ambuja matta ninna  
 Mākaddhayam jana vilocana cañcarīke  
 Sorabbha dhamma makaranda nisandamānam  
 Piṇetu tena sarasena sabhā jane te
- 53 Lakṣī samāruhita vattarathe rathāṅga  
 Dvandānu kāri miga rāja kapola līlam  
 Tādaṅka maṅḍalayugaṃ viya kaṇṇabhājam  
 Gaṇḍatthaladwyama' lamkurutam janatte
- 54 Lāvāṇa maṇṇava pavāla latā dwyābham  
 Tandeha deva taru pallava kante mantam  
 Vattāravinda makaraṇḍa parājisobham  
 Rattādharadwyam'adho kurutam janāgham
- 55 Uṇṇā sakuntigata matthaka natthu kūpa  
 Subbhū lakāra sahitotṭha pavāla nāvā  
 Gattuttararaṇṇava gatā tava jantukānam  
 Hotam bhavaṇṇava samuttaraṇāya nātha

- 56 Isam vikāsa padumo'dara kesarāli  
 Līlā vinaddha rucirā tava danta panti  
 Vānī vadhū dharita mālati mālya tulyā  
 Tassam jānassa manarañjana mā' careyya
- 57 Saddhamma nijjhara suratta silātalābhā  
 Jivhā vacī naṭa vadhū kala raṅga bhūtā  
 Saddhamma seṭṭha taraṇī nihitappiyā te  
 Samsāra sāgara samuttaraṇāya hotu
- 58 Dantaṃsu kancukīta rattadharo padhāne  
 Jivhā suratta sayane mukha mandiraṭṭhe  
 Āmokkha mutti vadhuyā sayitāya tuyham  
 Kubbantu saṃgama malaṃ jana sotu kāmī
- 59 Uṇṇā tathā' bhinava patta varābhi rāmā  
 Līlollasanta bhamuka dwaya nila pattā  
 Ghānoru cāru kadali vadanā lavālā  
 Tuyham pavattatu ciraṃ jana maṅgalāya
- 60 Bālatthali hari silātala piṭṭhikaṭṭha  
 Bhūvallaridwaya mayūra yugassa tuyham  
 Pañcappabhā rucira piccha yugassirīkam  
 Nettadwayam manasi puñchatu pāpadhūlim
- 61 Indivar āntagata bhiṅgika panti bhaṅgi  
 Pañc ambujas saratate viya gacchapanti  
 Nettambujas siri tirokaraṇīva tuyham  
 Pamhāvalī siriga'teha tiro karontu
- 62 Vattullasambuja vilocana haṃsa tuṇḍa  
 Kañjamsu piñjara mulāla latā dwyabham  
 Dolādwyamwa savāṇa dwyam atta lakkhyā  
 Hotam tav ajja janatā maticārahetu



- 63 Vammika matthaka sayānaka bhūridatta  
 Bhoginda bhogavali vibbhamamā vahanti  
 Ghānōparit̥hita' mune tava tuṇṇam' uṇṇā  
 Taggāhino viya janassa dadātu vittam
- 64 Rupin dirāya vijaye khila loka rūpaṃ  
 Ghāṇo'ru cāru parigho'pari baddha siddhā  
 Nilābha vāta viluthanta vayad dhajā bhā  
 Tiṭṭhantu sajja duriṭṭāri jayāya te bhū
- 65 Uṇṇas sitopala nivesita bunda sandhi  
 Ghāṇo'ru piṇḍakam' aghā tapa rundhitunte  
 Hotammukham'buja sirī sirasussitā bham  
 Bhū nīla paṭṭika lalāta suvaṇṇa chattam
- 66 Ru'paṅka vedana vilocana bāna diṭṭhī  
 Dhārā nisāna maṇivaṭṭa sirī siro te  
 Siddhā mato' sadha katañjana puñja lakkhī  
 Hotam janassa nayanāmaya nāsanāya
- 67 Sakkhandha bāhuyuga torana majjha gīvā  
 Dharappitas sirighato pari mussavāya  
 Niluppalāva ṭhapitā savibhatti kante  
 Kesā bhavantu bhuvanattaya maṅgalāya
- 68 Hemagghiye ṭhapita nīla silā kapāle  
 Pajjota jāla lalitam muni sārāyanti  
 Rūpassirī sirasi bhūsita hema mālā  
 Kārā karotu subhagam tava ketu mālā
- 69 Bhyāmap pabhāli tava kañcana mora kāle  
 Surodaye vitata candaka cakkalakkhī  
 Meghā vanaddha sikharu'nnata hema selā  
 Yan tindacāpa vika'tīva dadātu sobham

- 70 Paṭṭhāya te paṇidhito suci dāna sīla  
Nekkhamma pañña viriyak khama sacca' dhiṭṭhā  
Mettā upekkhi'ti ime dasa pūrato'va  
Pūrentu pārami guṇā janatānam'atte
- 71 Pattu'ttaru't taradasā paṇidhāna bijā  
Cetordharāya karuṇā jala sekha vuddhā  
Sabbaññu ñāṇa phaladā sati vāṭa guttā  
Taṃ samphalan disatu pāramitā latā te
- 72 Ābodhi puṇṇami paḍiṭṭha dinādito te  
Sambhāra kāla sita pakkha kamābhi vuddho  
Sampunṇa pārami guṇā' mataramsi taṃ'va  
Sabbaṅgi kunda kumudāni pabodhayeyya
- 73 Āpacchimab bhava sivap phala lābha dānā  
Dānap pabandham' apidāna phalap pabhandam  
Saṃwaḍḍhayi twam abhi patthanato yathevam  
Jantut taruttara phalam khalu sambhunantu
- 74 Ārambhatop pabhuti yāva tavaggamaggā  
Vikkhālita ghakalusam suci sīla toyam  
Mettā dayā madhura sītalatāyu' petam  
Sodhetu twam' va bhava nissita jantu metam
- 75 Āpacchim attam abhinikkhamanā bhiyogā  
Paṭṭhāya tampabhavato paripuṇṇa gehā  
Twam sabba jāti gabato api nikkha mittho  
Evam janā bhava dukhā khalu nikkhamantu
- 76 Ekaggato pala tale nisitā cirandhi  
Dhārā sucittu sutale sati daṇḍa baddhe  
Nibbijhi lakkhaṇa dhanuṭṭhiti santi lakkham  
Khittā tayonamanu vijjhatu jantu khittā

- 77 Twam pāramī jala nidhiṃ caturī' ha bāhu  
Sattīhi suttari ciraṃ janakova sindhuṃ  
Sampanna vikkama phalosi yathā caso' va  
Evam janā viriyatap phalame dhayantu
- 78 Sattā parādha dahanesu ciraṃ sudhantaṃ  
Khantī suvaṇṇa kata rūpa samantim' attā  
Sabbā parādhamasahi twam' asayham' evaṃ  
Sabbe janāpi khamanena bhajantu santim
- 79 Lakkhādhikaṃ catura saṃkhiya kappa kālaṃ  
Saccena sutṭhu paribhāvita vācino te  
Vācāya sacca phusitāya samenti jantu  
Evam visuddha vacanā janatā bhavantu
- 80 Ādinna dhamma mahiyat thira suppatiṭṭhā  
Dhiṭṭhāna pārami mahā vajir addi tuyhaṃ  
Sattena kena pi yathāhi abhejja nejjo  
Evam janāpi kusalesu adhiṭṭha hantu
- 81 Twam sabba satta cirabhāvita metta citta  
Toyehi saṃsamita kodha mahā hutāso  
Lokuttaraṃ taditaraṃ hitam'āvahittho  
Evam janesu janatā hitam' āvahantū
- 82 Mittopakāra paṭipakkha jan' āpakāre  
Twam nibbikāra manaso cirabhāvanāya  
Pattosilābha pabhutaṭ ṭusu nibbikāraṃ  
Evam janānunaya kopa nudā bhavantu
- 83 Sampanna hetu vibhavo tusite vimānaṃ  
Yuttaṃ guṇehi navabhip padavī vimānaṃ  
Twam vādhiparam' idhirohiniyā tiloko  
Ārohatu bhaya sukhaṃ padavī vimānaṃ

- 84 Twaṇve' rahaṃsi sam'abujjhi yathāca sammā  
 Sampanna vijja caraṇo sugato'si hontu  
 Lokam vido purisadammasusārathī si  
 Satthāsi bujjhi bhagavā si tath' eva jantu
- 85 Sac citta bhū nidahitaṃ janatāya tuyhaṃ  
 Kalyāṇavaṇṇaratanavaṇṇavajātibhinnaṃ  
 Dukkhaḡgi cora jalupaddutajāti gehe  
 Tassā sukhaṃ bhavatu jīvitum āpadāya
- 86 Vācā vicitta vara tantu gataṅgi kaṇṭhe  
 Svā mutta saggūṇa mahā ratanā valī te  
 Vevaṇṇi yattani bhavaṃ sakalam pahāya  
 Hotañjanassa siri saṅgama maṅgalāya
- 87 Taṃ saggūṇatthava dahaṭṭha sutip panāli  
 Nissandamāna gūṇanīra nipāna tinte  
 Khet' tetta saññini janā kata loma haṃsa  
 Bij ankurī kusala sassa phalaṃ labhantu
- 88 Āpāyikap pabhuti dukkha nidāgha kāla  
 Santāpitā nikhila loka mano kadambā  
 Taṃ vaṇṇa megha phusanā hasanaṃ kurehi  
 Iddhā bhavantu mati vallari vellitā te
- 89 Hetuddasā phaladasā sam avatṭhi taṃ taṃ  
 Sabbattha satta hitaṃ āvahaṇena siddhaṃ  
 Cintāpathātig anubhāva vibhāvanan te  
 Bhūtānam atthu caritab bhutam attha sidhyā
- 90 Aṅgārakāsum abhilaṅghiya dāna kāle  
 Bhattattano pada paṭicchaka paṅkajā ca  
 Yātakkaḡṇe tava pade dhaṭa muṭṭhahitvā  
 Paṅkeruhāṃ siva madhūṃ saratāṃ dadantu

- 91 Saccena maccha pati vassita vassadhārā  
 Satte dayāya tava vassita vassadhārā  
 Gimhe janassa samayimsu yathā tathātā  
 Dham ambuwuṭṭhiva samentu kilesa dāhe
- 92 Chaddanta nāga patinā khamatā parādham  
 Chetvā kare ṭhapita dantavarāva luddam  
 Loke hitāya ṭhapitā tava danta dhātu  
 Setṭhā janam siva puram lahu pāpayantu
- 93 Tam temiyā khya yatino'ssama mālakamhi  
 Okiṇṇa mutta kanakā vuja vippa kiṇṇā  
 Kāruṇṇa vārīda cuto daka bindu bandhū  
 Dhātu samentu tava jantusu dukkhadāhe
- 94 Ratṭhassa attha caraṇāya asammukhassa  
 Rāmena dinna tiṇa saṃkhata pādukāva  
 Bhuttā tayā ciram asammukha nāgatassa  
 Lokassa atthamanu tiṭṭhatu patta dhātu
- 95 Vutto janānam upadissa varāha raṇṇā  
 Satthim sahasa saradam viya nāya dhammo  
 Ādeyya heyyam upadissa tayā pavutto  
 Dhammo pavat tatu ciram janatā hitāya
- 96 Mārāri maddana hitā dhigamaṃ karotā  
 Bhatto tayā vara mahā jaya bodhi rājā  
 Saggā pavavagga hita hetu janassa hantvā  
 Sabbantarāyam iha tiṭṭhatu suṭṭhu sajjō
- 97 Sāmoda vaṇṇa bhajanī guṇa mañjariyaṃ  
 Caryā latā vīkasitā tava sapphalāṅgaṃ  
 Okiṇṇa citta madhupe rasa piṇayanti  
 Sambhāvitā bhuvī pavattatu matthakehi

- 98 Sambuddha selawalayantara jānan awhā  
 Nottattato tipathagā yati sāgaratṭhā  
 Dhammā pagā suti vaso tarite puṇanti  
 Sambhāra sassam iha vattatu pacayanti
- 99 Paññāna kūpa sita paggaha vāyu gāhī  
 Saddhā lakāra sahitā sati pota vāhā  
 Sampāpayātu bhava sāgara pāra tīra  
 Sap pattanaṃ varadhane pati patti nāvā
- 100 Bojjhai'ga satta ratanā kara dhamma khandha  
 Gambhīra nīra caya sāsana sāgaro saṃ  
 So silyananta tanu weṭṭha ñāna mantha  
 Selenā manthitavatāṃ disatā matāṃ ve
- 101 Vuttena tena vidhinā vidhinā tato taṃ  
 Laddhā nubhūtaṃ amataṃ khila dosa nāsaṃ  
 Accanta roga jaratā maraṇā bhi bhūtaṃ  
 Bhūtaṃ karotu amaraṃ ajaraṃ arogaṃ
- 102 Saddhamma rāja raviniggata dhammaraṃsi  
 Phullo dhutaṅgadala saṃvara kesar āli  
 Saṅghā ravinda nikaro samadhūṃ samādhī  
 Sakkiṇṇiko disatu sāsana wāpi jāto
- 103 Ānanda rañña ratanādi māhā yatinda  
 Nīcāp pabuddha padumaṃ piya sevin aṅgī  
 Buddhappiyena ghana buddha guṇaṃ piyena  
 Therālinā racita Pajjamadhūṃ pi bantu
- 104 Itthaṃ rūpa guṇānukittanawasā taṃ taṃ hitā siṃ  
 sato  
 Vatthānussati vattita iha yathā sattesu mettāca me  
 Evam tābhi bhavanta ruttara tarā vattantu tā bodhi  
 me  
 Saṃyogoca dhanehi santihi bhava Kalyāna mittehi  
 ca

## Simā-vivāda-vinicchayā-kathā.

EDITED BY

J. P. MINAYEFF.

THE present edition is made from a single Sinhalese MS. on paper, received by me from Subhūti Unnānsē some years ago, during my stay in Ceylon. I take this opportunity of thanking the well-known learned priest for much valuable assistance.

The little treatise is probably the one referred to by Rev. Dammālaṅkāra Thera in the preface (p. xx) to his valuable Simā-Naya-Dappana. It contains some facts in the modern history of the Buddhist Church which, no doubt, will be of interest to the students of Pāli literature.

namo taṣṣa bhagavato arahato sammāsambuddhasa

dīpādhipasamjātaṃ nānāguṇehi 'laṃkatam  
nānavimaticchedakaṃ buddham vandāmi so ahaṃ. tatiya-  
takāravipulā.

Sihaladīpabhikkhūnaṃ kaṅkhāthānassa kammike  
udakukkhepagāmassa karissāmi vinicchayaṃ. pathyā-  
vattagāthā.

ayam ettha yojanā.

Dīpānaṃ uttamabhāvena atidīpabhūte Jambudīpe Mahā-  
māyāya gabbhe paṭisaṃdhibhāvena samjātaṃ buddha-  
bhāvaṃ patvā anāvapaṇānādinānāguṇehi alaṃkatam  
nānāsamaṇabrāhmaṇānaṃ kaṅkhāvimaticchedakaṃ sabba-  
dhammajānanasamatthaṃ sammāsambuddham. Ñeyya-  
dhammālaṃkāramahādhammarājādhirājagurū'ti ādito lad-  
dhalañcīto. dutiyam. Ñeyyadhammābhivaṃsasiripavarā-

lamkāradhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcīto. tatiyaṃ. idāni mahārājassa kāle Ñeyyadhammābhīmunivarañānakittisīridhajādhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcīto so āhaṃ tīhi dvārehi vandāmi.

ayaṃ paṭhamagāthāya yojanā.

Sihaladīpe vasantānaṃ lajjipesalasikkhākāmānaṃ kukuccakānaṃ bhikkhūnaṃ uposatha-upasampadādīkamike sīmādhīkāre vimati-āsaṅkāthānabhūtāya udakukkhepasīmāya ca gāmasīmāya ca asaṃmissaṃ katvā suvinicchayaṃ ahaṃ karissāmi.

ayaṃ dutiyagāthāya yojanā.

Sammāsambuddhassa parinibbānato saṃvaccharagaṇa-  
nena catucattālīsādhikaṃ tisatadvisahassaṃ sampatte.  
amhākaṃ Jambudīpagaṇanāya ekapaññāsādhikaṃ sata-  
uttaraṃ sahaṃ sampatte Siripavaravijayānantayasa-  
tribhavanādityādhipatipaṇḍitamahādhammarājādhirājā 'ti  
nāmako mahārājā rajjaṃ kāresi. tasmīṃ kāle Ñānā-  
bhivaṃsadhammasenāpatimahādhammarājādhirājagurū 'ti  
laddhalañcīto therō sāsanaṃ sodhesi saṃgharājā aho-  
si. tasmīṃ kāle tumbhākaṃ Sihaladīpato lajjikukkuccakā-  
sikkhākāmā bhikkhū amhākaṃ Jambudīpaṃ Amarapu-  
ramahārājadhāniṃ āgantvā sāsanasodhakassa therassa  
santike vinayādīpītaṃ uggahetvā tumbhākaṃ Sihaladīpe  
naṭṭhagandhe gahetvā Sihaladīpaṃ paccāgatā. tato paṭṭhāya  
amhākaṃ ācariyā mahātherā Sihaladīpe sāsanaṃ pavatti-  
kāraṇaṃ pucchitvā ca soṭaṃ odahitvā ca nisīdiṃ (su). tato  
pacchā aṭṭhacattālīsavassaṃ atikkamitvā tassa rañño nattā  
Siripavarādīyalokādhipativijayamahādhammarājādhirājā  
'ti nāmako dhammarājā rajjaṃ kāresi. tasmīṃ kāle ca  
ahaṃ sāsanasodhako saṃgharājā ahoṣiṃ. tasmīṃ kāle ca  
tumbhākaṃ Sihaladīpato Paññātissapamukhā dve bhik-  
khū āgatā. tassa Paññātissatherassa āgatakāle Sihaladīpe  
sāsanaṃ uppattikāraṇaṃ sutvā pamodiṃ. idāni pi Sihaladī-  
pavāsī Dhammakhandhabhikkhū Vanaratanabhikkhū  
'ti dve bhikkhū sammāsambuddhassa parinibbānato



saṃvaccharagaṇane cattāri satāni ca ekavassaṇi ca adhikam katvā dvisahassaṃ saṃpatte. ambhākaṃ vohāragaṇanāya dvisata-ekūnavīsādhikam sāhassavassaṃ saṃpatte phaggunamāsassa juṇhapakkhe dasamadivase mama santikam āgatā. te bhikkhū Sihaladīpe sāsanaṃ patitṭhitabhāvaṇi ca lajjipesalabhikkhūnaṃ atthibhāvaṇi ca mama ārocesuṃ. taṃ vacanaṃ sutvā atirekataraṃ ahaṃ pamodiṃ. te Dhammakkhandaṃ naraṇaṃ abhikkhū idāni Sihaladīpe udakukkhepaḡāmasīmāya vivādo uppajjiti mama ārocevā sīmādhikāre vinicchayaṃ katvā detthā 'ti ārocenti. taṃ pi vacanaṃ sutvā pubbakālato atirekataraṃ pamodiṃ paṭilabbhima. tumhākaṃ vivādakaraṇatṭhānaṃ vinaya-atṭhakathāṭikāhi uddharitvā dassāmi. taṃ vacanaṃ sādhuṃ katvā dhāreyyātha ca vāceyyātha ca sallakkheyyātha ca manasikareyyātha ca 'ti.

idāni atṭhakathānaṃ saddappabandhe ṭhapite attho dubbijāno hoti yojanānaṃ saddappabandhe ṭhapite suvijānīyo hoti. tasmā yojanānaṃ racayissāmi.

esā ca sīmā nāma sabhāgasīmā visabhāgasīmā cā 'ti duvidhā. tāsu sīmāsu baddhasīmā gāmasīmāya saddhiṃ sabhāgā. itarāhi visabhāgā. udakukkhepasīmā nadiyā ca jātassarena ca samuddena ca saddhiṃ sabhāgā itarāhi visabhāgā. sattabbhantarasīmā araṇṇena saddhiṃ sabhāgā itarāhi visabhāgā. tasmā baddhasīmā ca gāmasīmā ca imā sīmā aṇṇamaṇṇaṃ sabhāgā. udakukkhepasīmā ca nadi ca udakukkhepasīmā ca jātassaro ca udakukkhepasīmā ca samuddo ca aṇṇamaṇṇaṃ sabhāgā. sattabbhantarasīmā ca araṇṇaṇi ca aṇṇamaṇṇaṃ sabhāgā.

tāsu sabhāgasīmāsu rukkhalatārajjusetukaṭṭhādīhi saṃbandhe sati doso n'atthi. yathā kiṃ. dighassa pabbatassa ekadesaṃ paricchinditvā baddhasīmāṃ bandhente pi doso n'atthīti. tena vuttaṃ Vimativinodanītikāyaṃ :

ekasaṃbaddhena gatan 'ti rukkhalatādiṃ tatra jātama eva saṃdhāya vuttaṃ. tādisaṃ hi ito gatan 'ti vattabbataṃ arahati yaṃ pana ito gatan 'ti vā tato āgatan 'ti vā vattama asakkuṇeyya ubhosu baddhasīmāgāmasīmāsu udakukkhepanadi-ādīsu ca tiriyama patitarajjudandaṃ tattha kiṃ kātabban 'ti. ettha pana baddhasīmāya patitṭhitabhāgo bad-

dhasīmā. abaddhagāmasīmāya patitṭhitabhāgo gāmasīmā. tadubhayasīmatṭhapabbatādi viya. baddhasīmāto utṭhitavāṭarukkhasa pārōhe gāmasīmāya gāmasīmāto utṭhitavāṭarukkhasa pārōhe ca baddhasīmāya patitṭhite pi esa nayo 'ti.

visabhāgasīmāsu pana evaṃ daṭṭhabbo. baddhasīmā aññāya baddhasīmā ya ca gāmasīmaṃ ṭhapetvā itarāya sīmāya ca visabhāgā. udakukkhepasīmā aññāya udakukkhepasīmāya ca nadijātassarasamuddaṃ ṭhapetvā itarāya sīmāya ca visabhāgā. imāsu visabhāgasīmāsu rukkhalatāraj-jusetukaṭṭhādihi sambandhe sati doso atthi.

tena vuttaṃ Uposathakkhandhaka-aṭṭhakathāyaṃ :

sīmāmālake vāṭarukkho hoti tassa sākāhā vā tato niggatāpārōho vā mahāsīmāya paṭhavitalaṃ vā tattha jātarukkhādīni vā āhacca tiṭṭhanti. mahāsīmāṃ sodhetvā vā kammaṃ kātabbaṃ. te vā sākāhā pārōhe chinditvā bahiṭṭhakā kātabbā. anāhacca ṭhitasākāhādisu ārūḥhabhikkhū hatthapaṣaṃ netabbā.

evaṃ mahāsīmāya jātarukkhasa sākāhā vā pārōho vā vuttanayen' eva sīmāmālake patiṭṭhā 'ti vuttanayen' eva sīmāṃ sodhetvā kammaṃ kātabbaṃ. te vā sākāhā pārōhā chinditabbā. bahiṭṭhakā kātabbā. sace mālake kamme kayiramāne koci bhikkhu mālakassa anto pavisitvā vehāsaṃ ṭhitasākāhāya nisīdati. pādā vā 'ssa bhūmigatā honti. nivāsanapārūpanaṃ vā bhūmiṃ phusati. kammaṃ kātuma vaṭṭati. pāde pana nivāsanapārūpanaṃ ca ukkhipāpetvā kātuma vaṭṭati.

idaṃ ca lakkhaṇaṃ purimanayen' eva veditabbaṃ. ayaṃ pana viseso. tatra ukkhipāpetvā kātuma vaṭṭati hatthapaṣaṃ eva ānetabbo 'ti.

evaṃ baddhasīmāya ca mahāsīmāya ca aññāmaññaṃ visabhāgattā rukkhalatādihi sambandhe sati doso atthi. rukkhalatādichedanāṃ akatvā sīmāvisodhanaṃ vā akatvā ca kammaṃ karontānaṃ bhikkhūnaṃ kammaṃ kuppatīti daṭṭhabbaṃ.

imaṃ aṭṭhakathāvācanaṃ gahetvā aññāsu gāmasīmā-udakukkhepādivisabhāgasīmāsu pi es' eva nayo daṭṭhabbo. kasmā visabhāgabhāvena sadisattā. tena vuttaṃ Vimati-vinodanītikāyaṃ :

yāsu aññamaññarukkḥādisaṃbandhesu pi doso n'atthi. yāsu pana atthi tāsu visabhāgasīmāsu rukkḥādisaṃbandhesu sati ekattha ṭhito itaraṭṭhānaṃ kammaṃ kopeti.

evaṃ aṭṭhakathāya sāmaññāto sodhanassa vuttattā 'ti. amhākaṃ khantī vīmaṃsitvā gahetabbaṃ. ettha ṭikāyaṃ yāsū 'ti baddhasīmāgāmasīmādisabhāgasīmāsu 'ti attho daṭṭhabbo. itarassa yāsū 'ti padassa khaṇḍhasīmāmahāsimāgāmasīmā-udakukkhepasīmādivisabhāgasīmāsū 'ti attho daṭṭhabbo. imasmiṃ pana kāle kismici padese keci bhikkhū nadijātassaresu kammikabhikkhūnaṃ vasanattḥāya aṭṭaṃ karonti. taṃ aṭṭaṃ gamanattḥāya gāmakkhettena saṃbandhaṃ kaṭṭhamayaṃveḷumayaṃsetuṃ karonti. so setu tassa aṭṭassa samantā udakukkhepārahaṭṭhānassa abbhantaram pavasitvā aṭṭaṃ anāhacca tiṭṭhati. tādisa aṭṭe nisīditvā te bhikkhū kammaṃ karonti keci pana bhikkhū gāmakkhettena saṃbandhassa ulumpassa vā nāvāya vā samīpe udakukkhepārahaṭṭhānassa appahonake ṭhāne aritena nāvāya ṭhapetvā nāvāyaṃ ṭhatvā kammaṃ karonti. tesāṃ bhikkhūnaṃ kammaṃ kuppāti. kasmā. kaṭṭhamayaṃveḷumayaṃsetūnañ ca ulumpanāvānañ ca rukkhasākhālatārajjuvārohehi sadisattā. keci pana so kaṭṭhamayaṃveḷumayaṃsetu kunnadītirasadisā 'ti vadanti. taṃ na gahetabbaṃ. sace pana nadiyaṃ katassa uposathāgārasaṃkhātassa aṭṭassa samantato udakukkhepārahassa ṭhānassa abbhantaram pavesetvā iṭṭhakāmayamattikāmayasetuṃ karonti. sace vassamhi catūsu māsesu nadisotena ajjhottharati. so yeva setu kunnadītirasadiso. tassa setuno samīpe caturaṅgulapamāṇaṭṭhāne vā vidatthiratanapamāṇaṭṭhāne vā kammaṃ kātum vaṭṭati. sace pana keci kaṭṭhamayaṃveḷumayaṃsetu kunnadītirasadisā 'ti vadanti. evaṃ sante atha setupādā antosetu pana ubhinnaṃ pi tirānaṃ upari ākāse ṭhito vaṭṭatīti. idaṃ vacanaṃ aṭṭhakathāyaṃ na vattabaṃ siyā. aṭṭhakathāyaṃ pana vuttam eva. iminā aṭṭhakathāvācānena seturajjuvāllirukkhaṃpārohānaṃ sadisattāṃ dīpetīti daṭṭhabbaṃ. udakukkhepena pana paricchinnaṭṭhānassa bahinadiyaṃ setu-ādisaṃbandhānaṃ appamāṇaṃ tasmā doso n'atthi. udakukkheparicchinnaṃ ṭhānassa abbhantaram seturukkḥādīnaṃ pavisaṇaṃ

eva pamāṇaṃ doṣo atthi. kasmā setu-ādīnaṃ pārohadīhi sadisattā ca gāmasīmāya visabhāgasīmattā cā 'ti. tena vuttaṃ vajirabuddhiṭikāyaṃ. ayaṃ paṇ' ettha viṣeso. nadiyaṃ karontānaṃ udakukkhepato bahirukkhaḍisaṃ-bandho appamāṇaṃ. gāme karontānaṃ nadiyaṃ saṃbandharukkhaṣṣa udakukkhepato bahiṭhitabhikkhū ca appamāṇaṃ tato oraṃ pamāṇaṃ. baddhasīmāya saṃbandharukkhaṣṣa baddhasīmāya ṭhitabhikkhū pamāṇaṃ 'ti vedittabbaṃ. ten' eva vuttaṃ. mahāsīmaṃ sodhetvā 'va kammaṃ kātappaṇaṃ 'ti. setu vā setupādā vā bahiṭṭire patitṭhitā kammaṃ kātum na vaṭṭatitī vacanaṃ pi pārohadīsu pi sakalāsīmāsoḍhanaṃ eva kātappaṇaṃ 'ti sādhetitī vīmaṃsittabbaṃ 'ti. sabbāsu pana sīmāsu sīmantaṛena paricchinnaṭṭhānaṣṣa abbhantaṛaṭṭhānaṃ eva sīmā nāma. bhikkhūnaṃ nisidanaṭṭhānaṃ eva na sīmā. tasmā sabbāsu sīmāsu paricchinditappaṭṭhāneṣu rukkhalaṭṭadīnaṃ saṃbandhabhāvo 'va doṣo 'ti daṭṭhabbo. bahinaḍiṭṭire jātarukkhaṣṣa antonadiyaṃ patitṭhitāsākhāya vā pārohe vā nāvāṃ bandhitvā kammaṃ kātum na vaṭṭatitī uposathakkhandhaka-aṭṭhakathāyaṃ āgatavacanena pi sākhaṃ vā pārohe vā nāvāṃ abandhitvā udakukkhepaparicchinnaṣṣa bahiṭṭhāne kammaṃ kātum vaṭṭatitī adhippāyo 'pi daṭṭhabbo.

sākhaṃ pārohaṣṣa vā saṃiṭṭe udakukkhepassa appahonakaṭṭhāne udakukkhepassa abbhantaṛe nāvāṃ bandhitvā kammaṃ kātum vaṭṭatitī adhippāyo na daṭṭhabbo. anto nadiyaṃ yeva setu vā setupādā vā setumhi ṭhite hi kammaṃ kātum vaṭṭati. sace pana setu vā setupādāvā bahiṭṭire patitṭhitā kammaṃ kātum na vaṭṭatitī etissā uposathakkhandhaka-aṭṭhakathāya pi. sace pana setu vā setupādā vā bahiṭṭire ṭhitā setumhi aṭṭhite hi setuto udakukkhepaṭṭhānaṃuccanaṭṭhāne kammaṃ kātum vaṭṭatitī adhippāyo daṭṭhabbo. setumhi aṭṭhite hi setusaṃiṭṭe udakukkhepassa appahonakaṭṭhāne kammaṃ kātum vaṭṭatitī adhippāyo na daṭṭhabbo 'ti tena vuttaṃ sārathadīpanīṭikāyaṃ. gaṇṭhipadesu pana mahāsīmāgatehi bhikkhūhi taṃ sākhaṃ vā pārohaṃ vā anāmasitvā thāṭappaṇaṃ 'ti adhippāyo 'ti vuttaṃ. taṃ na gaṭṭhabbaṃ 'ti. iminā ṭikāvacaṇena gāmasīmā-udakukkhepaṣīmāḍisu 'pi sabhāgasīmāsu pi iminā 'va nayena

attho daṭṭhabbo 'ti dīpeti. tasmā imasmim kāle sikkhākāmehi kukkuccekehi lajjipesalabhikkhūhi udakukkhepena paricchinnassa abbhantaram pavisanaseturukkhala-tādīni apanetvā 'va kammaṃ kātabban 'ti.

ayaṃ udakukkhepagāmasimādhikāre vivādavinicchaya-kathā. ayaṃ paṇ' ettha tumhehi Sihalaḍipavāsīhi anumoditabbakathā.

tumhehi pana pesitānaṃ Dhammakkhandhavanaratana bhikkhūnaṃ amhākaṃ Ratanapunnānaṃ kaṃ mahārājadhāniṃ saṃpattakāle tumbhākaṃ Sihalaḍipavāsīnaṃ therānaṃ saṃdesakathaṃ ca Dhammakkhandhavanaratana bhikkhūnaṃ samanākāraṃ ca sutvā. amhākaṃ Siripavaravijayānantayasapaṇḍitamahādhammarājādhirājā 'ti vissuto mahārājā atipamoditvā saṃpattakālato paṭṭhāya icchitehi samaṇakappiyapaccayehi niccaṃ paccupaṭṭhāti. sabrahmacārino pi paccupaṭṭhenti. amhākaṃ mahārājā ratanattaye atimāmaḥ saddho hirī-ottappasaṃpanno mahāpaṇḍārāṭṭhāvāsīnaṃ orasaṃ 'va anuggahati. dānena ca cāgena ca atitto 'va hoti paṭhamavaye ṭhitakālato 'va atṭhaṅga-uposathaṃ niccaṃ rakkhati. sappurise saṃsevati. sappurisānaṃ saccapaticcasamuppādapatisaṃyuttaṃ gambhīrakathaṃ kālena kālaṃ suṇāti. apara-bhāge Siripavarādityalokādhipativijayamahādhammarājādhirājā 'ti pākāṭassa pituno dhammarājassa dāyajjaṃ paṭiggahetvā rajjabhāvaṃ saṃpattakāle pi Sivirājānimirājādayo viya niccasilo va hoti. lajjipesalehi sikkhākāmehi bhikkhūhi ca bhāvanābhīratagahaṭṭhapabbajitehi ca dhammakathaṃ saṃsanditvā kālaṃ khepeti rājadhamme paṭiṭṭhāti. rājābhisekapatto nāgarike catūhi saṃgahavattūhi anuggahaṃ karoti. yathicchakaṃ dānaṃ deti niccakālaṃ cāgaṃ karoti. amhākaṃ rājā Ratanapunnānāmaṃ navapurāṃ māpesi.

ayaṃ tassa navapurassa atṭhuppati.

sammāsambuddho kira imassa navapurassa māpitaṭṭhānaṃ ca rājānaṃ ca vyākāsi. bhagavā hi paṭhamabodhiyaṃ ṭhitakāle dvinnāṃ vāṇijjakaṇaṃ Cullapunnāmahāpunnānaṃ Sunāparantarāṭṭhaṃ gantūṃ niman-tanaṃ saṃpaticchitvā kūtāgāralaṃkatehi pañcapāsāda-

satehi āgantvā rammadānaditire (*sic.* Na°?) ca Sacca-bandhapabbate ca dve pādacetiyāni t̥hapetvā anukkamena desacārikam caritvā Erāvatin nāma nadim taritvā Maṇḍalapabbataṃ anuppatto imasmim pabbate Ānanda ahaṃ pubbe atitajātiyaṃ vanacarako ca godharājā ca vaṭṭarājā ca kuruṅgarājā ca ajarājā ca ahosin 'ti avoca. etasmim pabbate adhivatthā Candamukhīnamikā ekā yakkhinī atthi sā yakkhinī bhagavantaṃ atipasiditvā attano maṃsādāyikā Suppiyā viya dukkaraṃ sakamaṃsaṃ bhagavato adāsi. tasmim kāle bhagavatā Ānandattheraṃ āmantetvā ayaṃ Ānanda yakkhinī mama parinibbānato catusatthikaṃ dvisahassavassaṃ atikkamitvā Maṇḍalapabbatassa samīpe Ratanapuppanāmakam mahārājadhānim māpessati tasmim nagare dhammarājā bhavissati so rājā mama sāsanaṃ anuggahissatī vyākāsi. edisaṃ porāṇasatthaṃ anugantvā imaṃ Ratanapuppanāmakam mahārājadhānim māpesi.

amhākaṃ mahārājā tumhehi Sihaladīpavāsīhi pesite Dhammakhandhavanaratanabhikkhū imassa navapurassa puratthimasmim disābhāge Maṇḍalapabbatassa dakkhinaṃsmim disābhāge mama saṃgharājassa mahārāme t̥hapetvā tibhūmikaṃ vihāraṃ kāretvā adāsi.

tumhehi pana pesitānaṃ Dhammakhandhavanaratanabhikkhūnaṃ mama santikaṃ saṃpattakālato paṭṭhāya amhākaṃ Jambudīpaṃ āgatakāraṇaṃ ahaṃ pucchāmi.

tasmim kāle te bhikkhū āgatakāraṇaṃ mama ārocenti.

amhākaṃ Sihaladīpe Amarapuragaṇe bhikkhū gāmasimā-udakukkhepasimānaṃ saṃbandhe sati saṃkaradoso atthīti vā n'atthīti vā vivādaṃ karonti. tesam bhikkhūnaṃ vivādaṃ koci na sakkā vinicchituṃ tasmā amhe pana kāye ca jivite ca anapekkhitvā sīmāvivādaṭṭhāne vinicchayaṃ labhissāmā 'ti manasikatvā āgatamhā 'ti ahaṃ pana te bhikkhū mā socittha vinayaṭṭhakathāṭikānurūpaṃ sīmāvinicchayaṃ labhāpessāmīti vatvā Ratanapuppanapurassa puratthimasmim disābhāge raññā kārite mama ārame nisīdāpetvā sīmāvinicchayaṃ katvā taṃ uggaṇhāpetvā kaṅkhāṭhāne sayam vinodāpetvā taṃ sīmāvinicchayaṃ tumhehi pesitānaṃ bhikkhūnaṃ adāsim.

atha kho te bhikkhū dalhikammatthāya puna upasam-  
 padakammavācam icchāma amhe anukampañ upādāya  
 upasampadakammavācam dethā 'ti vatvā mañ upasa-  
 kamitvā yācimsu. ahañ ca kho sādhu tumhākañ demiti  
 vatvā rañño tañ pavattiñ ārocāpesim. Sihladipavāsī  
 bhikkhū ambhākañ santike puna sikkhañ gahetukāma  
 tadā samañānurūpehi pattacīvarādīpaccayehi anuggahañ  
 karotū 'ti. rājā abhippamodo sādhu 'ti sampañīcehi. atha  
 kho ahañ phagguṇakālapakkhe paññarasame uposatha-  
 divase puna sikkhañ dātukāmo. Nadyāvattānanagara-  
 bhojakena Satthimahārājadassanīyarūpasahasūro 'ti rāja-  
 laddhanāmakena mahāmattena rājato santikā laddhe  
 visuñ gāmasaṅkhāte sīmabbhantare raññā kārite tibhū-  
 mīke mama vihāre sattapaññāsabhikkhū samñipātāpesim.  
 atha rājā tañ mahāmattañ pesesi. dipantarabhikkhūnañ  
 upasampadakammatthāya samñipatitānañ sattapaññāsa-  
 bhikkhūnañ pañitāni bhojanāni dehiti. so mahāmatto  
 sādhu 'ti sampañīcehitvā yena samñipatitā bhikkhū ten'  
 upasaṅkami upasaṅkamitvā pañitāni bhojanāni datvā  
 sahatthā bhojetvā sampavāretvā sabbam samvidahana-  
 kiccañ akāsi. tadā rājapesitā tadaññe Mañipabbata-  
 nagarabhojako Satthimahārājadassanīyarūpakittisūro 'ti  
 rājā laddhanāmako mahāmatto ca. Kukhanagarabhojako  
 Satthimahārājadassanīyarūpajeyyasūro 'ti rājā laddhanā-  
 mako mahāmatto ca. Dīghanāvānagarabhojako Mahārāja-  
 jeyyasūro 'ti rājā laddhanāmako antepura-amacco ca.  
 Meghavicīnagarabhojako Mahārājadassanīyarūpajeyyasūro  
 'ti rājā laddhanāmako antepura-amacco ca. Mahārājakitti-  
 rājakāṭo 'ti rājā laddhanāmako rājamātuyā amacco ca.  
 Rājamahārājasikharājā 'ti rājā laddhanāmako aggamahā-  
 deviyā amacco ca. Mahārājadassanīyarūpasamkhayo 'ti  
 rājā laddhanāmako rajata-amacco ca. Mukhunagara-  
 bhojako rājadassanīyarūpasirijeyyasūro 'ti rājā laddha-  
 nāmako rañño tañ tañ kāraṇamārocana-amacco ca Rāja-  
 pākāṭarājakittirājā 'ti rājā laddhanāmako amacco ca Mahā-  
 jotiko 'ti rājā laddhanāmako mahāseṭṭhi ca Mahāsirisēṭṭha-  
 menḍako 'ti rājā laddhanāmako mahāseṭṭhi cā 'ti. rājato  
 laddhatthānantarikā sakasakaparisaparivārā amaccā ca.

māse māse aṭṭhakkhattuṃ aṭṭhaṅga-uposathassa samādiyakā sataparimāṇā setapāvāraparūtā upāsakā ca taṃ upasaṃpadakaraṇaṭṭhānaṃ āgantvā bhikkhūnaṃ hatthapāsato bahi nisiditvā parisatthāya parivārayimsu. ahañ ca sattapaṇṇāsamattehi bhikkhūhi saddhiṃ bhikkhūnaṃ patirūpesu kappiyapaccattharaṇesu nisiditvā Sihaladīpavāsibhikkhūnaṃ puna sikkhāya dātabbattā upasaṃpadakammavācaṃ eva sāvetvā sikkhādānakiccaṃ kiñcāpi sijjhati tathā pi te Sihaladīpavāsī bhikkhū tumbhakaṃ bhante Jambudīpe upasaṃpadakāle evarūpaṃ upasaṃpadakammaṃ karimsū 'ti.

na jānāma amhākaṃ tassa kammaṃ jānanatthāya ādito 'va kammavācaṃ vadathā 'ti yācanti. tasmā paṭhamāṃ upajjhamā gāhāpetabbo 'ti ādikaṃ evaṃ etaṃ dhārayāmīti pariyoṣānasapubbakiccaṃ kammavācaṃ sāvetvā tesāṃ bhikkhūnaṃ puna sikkhā dātum ārabhiṃ. tadā kārasaṃghasaṃkhatēhi sattapaṇṇāsabhikkhūhi parivārapetvā ahaṃ sithiladhanitādini ahāpetvā kathanasamatthena Puññābhīdhajadhammālaṃkāramahādhammarājādhirājaguruttherena ca. Nānakittiyatisāraddhammamahādhammarājādhirājaguruttherena ca saddhiṃ paṭhamāṃ kammavācaṃ sāvemi. tato paraṃ Gaṇapāmokkhaṇḍāvaratthero ca Paññāsāmisirikavidhajamaṇḍāvaratthero ca Nandatthero ca Kelāsabhatthero ca tatiyaṃ kammavācaṃ sāventi. paṭhamakammavācaṃ pana sāvitakāle ahaṃ upasaṃpadāpekkhānaṃ bhikkhūnaṃ Nāganāmā 'ti saṃmannitvā tena Nāganāmena sāvemi. Sihaladīpe upajjhāyassa Dhīrānandattherassa Tisso nāmā 'ti saṃmannitvā tena Tissanāmena sāvemi. dutiyatatiyakammavācaṃ pana sāvitakāle Gaṇapāmokkhaṇḍāvarādayo therā tesāṃ bhikkhūnaṃ sakasakanāmasaṃkhatēna Dhammakhandhavanaratanaṇāmena sāvemi. upajjhāyassa sakasakanāmasaṃkhatēna Dhīrānandanāmena sāventi. kammavācāpariyoṣāne kālo pana evaṃ datṭhabbo. Sihalavohārena ekūnāsītisattasatādhikasahassasāke saṃpatte. Mrammavohārena ekūnavīsādhikadvisatuttaraṃ sahasaṃ saṃvaccharagaṇane saṃpatte. tisu utūsu gimhanta-utumhi mukhyacandena phagguṇamāse kaṇ-



hapakkhe terasatithiyaṃ tetilakaraṇe siddhiyoge sanivāre  
tatiyapahārātikante suññadaṇḍa-ekādasapalapañcavipala-  
samaye kakkāṭe lagne kumbhacandre t̥hite dutiyahore  
mīnatraṅganavaṅge pañcaṅgulādhika-ekādasapādachāyika-

/	gu	rā gu / ca bu
ka		
/	ku	\

samaye mesamhi surācariye mithune ravisute ghate kuje  
kumbhe candrasute t̥hite mīne vivisukrarāhūsu t̥hitesu  
upasampadākammavācam niṭṭhitan 'ti.

tasmim̐ pana upasampadāpariyosāne ambhakaṃ rājā sad-  
dhāsīlādiguṇehi sampanno hutvā nānārūpavicitre mahārāja-  
tamayathālake suvaṇṇamayathālakena dakkhiṇodakaṃ  
siñcāpetvā desacārittēna suvaṇṇavicitta-aṭṭhabheriyo ca  
aññañ ca turīyaṃ pahārāpetvā tesam̐ dīpantarabhikkhūnaṃ  
samaṇasārūppaṃ anekavidhaṃ parikkhāraṃ dāpesi, sey-  
yathīdam̐ :

tividhaṃ sukhumakappāsamayaṃ saṅghāṭim̐  
tathā uttarāsaṅgaṃ  
antaravāsakaṃ  
duvidhaṃ kambalaṃ  
tathā koseyyakāyabandhanaṃ  
kojavaṃ  
uttarattharaṇaṃ  
mukhapuñjanaṃ  
kambalamayaabimbohanamaṇḍalaṃ  
dīghabimbohanaṃ  
caturassapaccattharaṇaṃ

ayomayapattam  
 mattikāmayapattam  
 ayomayapattapidhānam  
 cittakammamayapattapidhānam  
 pattādhārakam  
 pattatthavikam  
 dhammakarakam  
 ācamanathālakam  
 khuram  
 sūcim  
 kappiyacammakhaṇḍam  
 tālavantaṃ  
 taṭṭikam  
 kaṭasārakam  
 potthakalekhanam  
 tambūlakaṇḍakam  
 chabbidham lohamayakhuddakakaraṇḍam  
 pūgapīlanam  
 upāhanam  
 chattan  
 cittakammamahantapelam  
 tathā khuddakapelam  
 mahantam kācalimpitodanathālakam  
 tathā soḍasavidham thālakam  
 lohamayasūpādānam  
 mahantaṃ udakathālakam  
 khuddakam udakathālakam  
 bahupādasūpathālakādhāram  
 tipādasūpathālakādhāram  
 tap-pidhānam  
 udakathālakādhāram  
 cittakammamayahatthadhovanādhāram  
 tathā khelamallakan 'ti  
 te ca amaccā dipantarabhikkhūnam upasampadākāle  
 kattabbākāram sabbam sallakkhetvā antepuram gantvā  
 rañño ārocesum.  
 tasmim kāle rājā nibbānapaṭisamyuttaṃ kusalapītiṃ  
 paṭilabhitvā abhippamodo ahoṣi. tumhehi pesitabhikkhū ca

Jambudīpe saṃgharājattherādīnaṃ mahātherānaṃ puna sikkhādānaṃ labhivā attānaṃ mahākusalodakena siñcītā hutvā abhippamodimsū 'ti.

ayaṃ anumoditabbakathā.

ayaṃ pan' ettha mettāpubbaṅgamadhammakathā e' eva tumhehi ca yāva jivaṃ anussaritabbakathā ca.

tumhe pana pubbakānaṃ sappurisānaṃ dhammavinaya-garukānaṃ gatamaggasaṃkhāte cāritte anugatā 'ti mayā maññāma.

pubbe kira Punabbasukuṭimbiyaputto Tissatthero mahā-samuddassa paratīraṃ gantvā buddhavacanaṃ uggaṇhāti. kaṅkhāthāne pi pucchati. tathā pi sammohavinodanī-aṭṭha-kathāyaṃ arahattappattiyā Punabbasukuṭimbiyaputtassa Tissattherassa paṭisambhidā visadā ahesuṃ. so kira Tambapaṇḍīpe buddhavacanaṃ uggaṇhitvā paratīraṃ gantvā Yonakadhammarakkhitattherassa santike buddhavacanaṃ uggaṇhitvā āgacchanto nāvābhiruhanatitthe ekasmiṃ pade uppannakaṅkho yojanasatamaggaṃ nivattitvā ācariyassa santikaṃ gacchanto antarāmagge ekassa kuṭimbikassa paṇhaṃ kathesīti āgatā. pubbakānaṃ sappurisānaṃ kulavaṃse pavenīyaṃ t̥hitehi tumhehi Sihaladīpavasīhi mama ārocite sīmāvinicchaye Sihaladīpaṃ saṃpatte passitvā anumoditabbā eva.

idān' eva mayā Sihaladīpavāsī bhikkhū buddhassa anumatiyā aviparītaṃ yathābhūtaṃ sikkhissāmā 'ti.

amhākaṃ vacanaṃ saccaṃ tumbhākaṃ vacanaṃ saccaṃ 'ti vivādo na kātabbo. vivādo hi mahā ādīnavo. kalahe vivāde abhirato ādhanāgāhi duppaṭinissaggī bhikkhu bhagavatā subhāsītassa atthassa vijānane saṃmohena āvuto nivuto patiechādito pesalehi bhikkhūhi yathā dhammaṃ akkhātaṃ pi na vijānāti. sammāsambuddhena desitaṃ dhammavinayaṃ pi na vijānāti. bhāvitattānaṃ bhāvitamaggakiccapariniṭṭhite khīṇāsava ca ariyapuggale ca kalyāṇaputhujjane ca vihesaṃ karonto avijjāsaṃkhātena vaṭṭamūlena purakkhato pesito payojito hutvā diṭṭhe 'va dhamme [cittavighātasamkhātaṃ saṃkilesaṃ ca na vijānāti āyatim niraayasam̐pākamaṃ nira-yagāmi-akusalasamkhātaṃ maggaṃ na vijānāti tādisako

'va so bhikkhu have ekantena catūsu apāyesu bhedaṃ  
vinipātaṃ samāpanno hoti. ekamātugabbhato saṃ-  
kamitvā ekamātugabbhaṃ punappunaṃ samāpanno hoti.  
ekalokantarikanirayato saṃkamitvā ekaṃ lokantarikanira-  
yaṃ punappunaṃ samāpanno hoti. ito paralokaṃ gantvā  
nānappakāraṃ sakaladukkhaṃ nigacchati phusati. vuttaṃ  
h' etaṃ bhagavatā :

kalahābhirato bhikkhu mohadhammena āvaṭṭo  
akkhātāṃ pi na jānāti dhammaṃ buddhena desitaṃ  
vihesaṃ bhāvitattānaṃ avijjāya purakkhato  
saṃkilesaṃ na jānāti maggaṃ nirayagāmināṃ  
vinipātaṃ samāpanno gabbhā gabbhaṃ tamā tamaṃ  
sa ve tādisako bhikkhu pecca dukkhaṃ nigacchatitī<sup>1</sup>

iti Suttanipāte Dhammacariyasutte āgataṃ idaṃ ādīnavaṃ  
pi passitvā vivādaṃ akatvā aññamaññaṃ piyacakkhūhi  
passitvā mettapubbaṃgamāṃ kathaṃ kathāpetvā pātimo-  
kkhasaṃvarasīlaṃ tumhehi rakkhitabbam eva.

aparaṃ pi vivāde bhaṇḍane kalahe ānisaṃsagavesanto  
jayaparājayaṃ passati. lābhālābhādi-atthañ ca passati.  
ayaṃ paṇ' ettha pāli.

appañ h' etaṃ nālaṃ samāya  
duve vivādassa phalāni brūmi  
etaṃ pi disvā na vivādayetha  
khemābhipassaṃ avivādabhūmiṃ.

appañ h' etaṃ nālaṃ samāyā 'ti. appakaṃ etaṃ omakaṃ  
etaṃ thokaṃ etaṃ lāmakāṃ etaṃ jatukkaṃ etaṃ pari-  
ttakaṃ etaṃ 'ti. appañ h' etaṃ nālaṃ samāyā 'ti. nālaṃ  
rāgassa samāya. dosassa samāya. mohassa samāya. ko-  
dhassa samāya. upanāhassa makkhassa palāsassa issā-  
macchariyassa māyāya sātheyyassa thambhassa sārambh-  
assa mānassa atimānassa madassa pamādassa sabbakile-  
sānaṃ sabbaduccaritaṃ sabbadārathānaṃ sabbaparilāhā-  
naṃ sabbasaṃtāpānaṃ sabbākusalābhisamkhārānaṃ

<sup>1</sup> See Suttanipāta (Fausböll) p. 49.

samāya vūpasamāya nibbānāya paṭinissaggāya paṭippassa-  
ddhiyā 'ti.

appañ h' etaṃ nālaṃ samāya. duve vivādassa phalāni  
brūmīti. diṭṭhikalabassa diṭṭhibhaṇḍanassa diṭṭhivigga-  
hassa diṭṭhivivādassa diṭṭhimedhagassa dve phalāni  
honti. jayaparājayo hoti. lābhālābho hoti yasāyaso hoti.  
nindāpasamso hoti sukhadukkhaṃ hoti. somanassado-  
manassaṃ hoti. iṭṭhāniṭṭhaṃ hoti. anūnayapaṭighaṃ  
hoti. ugghātinigghāti hoti. anurodhavirodho hoti. atha  
vā taṃ kammaṃ nirayaṃvattanikaṃ tiracchānayani-  
saṃvattanikaṃ pettivisayasamvattanikaṃ 'ti. brūmi  
ācikkhāmi desemi. paññāpemi paṭṭhapemi vivarāmi  
vibhajāmi uttānaṃkaromi pakāsemīti.

duvidhe vivādassa phalāni brūmi. etaṃ pi disvā na  
vivādayethā 'ti. etaṃ pi disvā 'ti etaṃ ādinavaṃ disvā  
passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā  
diṭṭhikalabhesu diṭṭhibhaṇḍanesu diṭṭhiviggahesu diṭṭhi-  
vivādesu diṭṭhimedhagesū 'ti. etaṃ pi disvā na vivā-  
dayethā 'ti. na kalahāṃ kareyya na bhaṇḍanaṃ  
kareyya. na viggahaṃ kareyya na vivādaṃ kareyya  
na medhagaṃ kareyya. kalahāṃ bhaṇḍanaṃ viggahaṃ  
vivādaṃ medhagaṃ pajaheyya vinodeyya byantikareyya  
anābhāvaṃ kareyya. kalahā bhaṇḍanā viggahā vivādā  
medhagā ārato assa virato nikkhanto nissaṭo vippa-  
mutto visaññutto vipariyādikatena cetasā vihareyyā 'ti.

etaṃ pi disvā na vivādayetha khemābhipassaṃ avivāda-  
bhūmin 'ti. avivādabhūmiṃ vuccati amatāṃ nibbānaṃ.  
yo so sabbasaṃkhārasamatho sabbūpadhipaṭinissaggo  
taṇhakkhayo nirodho nibbānaṃ etaṃ avivādabhūmiṃ.  
khemato tānato lenato saraṇato abhayato accutato  
amanato nibbānato passanto dakkhanto olokento nijjhā-  
yanto upaparikkhanto 'ti. khemābhipassaṃ avivādabhū-  
min 'ti. idaṃ pi Mahāniddeṣe Mahāvīruhanasuttaniddeṣe  
vuttavacanaṃ :

anussaritvā aññamaññaṃ muducittehi vivādaṃ akatvā  
buddhassa anumatiyā anulomaṃ ārabhitvā catupārisud-  
dhisīle ṭhatvā aggaphalassa karaṇaṃ eva ārabhita-  
bbaṇ 'ti.

aparam pi imasmim sāsane dve bhikkhū pubbakāle dhammasavanassa dhammasākacchā hotū 'ti manasi katvā idam kammaṃ kappati idam kammaṃ na kappatīti vivadanti. aparakāle bahum pakkham labhitvā mahāgaṇaṃ bandhitvā amhākaṃ vādo 'va pasamsiyo tumhākaṃ garahito 'ti. kerāṭikabhāvena abhūtavacanaṃ kathayamānā vivadanti. tasmim kāle devamanussānaṃ ahitāya dukkhāya saṃvattanti. tena vuttam Majjhimanikāye sāmagāmasuttatṭhakathāyañ c' eva Aṅguttaranikāye chakkanipatṭhakathāyañ ca ahitāya dukkhāya devamanussānañ 'ti. ekasmim vihāre saṃghamajjhe uppanno vivādo katham devamanussānaṃ ahitāya dukkhāya saṃvattatīti kosambakkhandhake viya dvīsu bhikkhūsu vivādam āpannesu tasmim vihāre tesam antevāsikā vivadanti. tesam ovādam gaṇhanto bhikkhunīsaṃgho vivadati. tato upatṭhākā vivadanti atha manussānaṃ ārakkhadevatā dve koṭṭhāsā honti. tattha dhammavādīnaṃ ārakkhadevatā dhammavādīniyo honti. adhammavādīnaṃ ārakkhadevatā adhammavādīniyo tasmim tāsam ārakkhadevatānaṃ mittā bhummadevatā bhijjanti. evaṃparamparāya yāva brahmalokā tṭhapetvā ariyasāvake sabbadevamanussā dve koṭṭhāsā honti dhammavādīhi pana adham ma vādino bahutarā honti. tato yaṃ bahūhi gaḥitan 'ti taṃ gaṇhanti. dhammaṃ vissajjetvā bahutarā adhammaṃ puretvā viharantā apāye nibbattanti. evaṃ etasmim vihāre saṃghamajjhe uppanno vivādo bahunaṃ ahitāya dukkhāya hotīti.

evaṃ uparipañāsake Sāmagāmasuttatṭhakathādīsū āgātavacanaṃ pi punappunaṃ pi manasikarītvā pubbakānaṃ sappurisānaṃ lajjipesalamahātherānaṃ vaṃse tṭhatvā aviparītam eva atthaṃ gaḥetvā avijjādivatṭassa mahādukkhassa chedanatṭhāya buddhamatiyā anulomena tumhehi sikkhitabbam evā 'ti.

tasmā pariyattisaddhammassa paṭipattisaddhammassa paṭivedhasaddhammassa ciraṭṭhitatṭhāya avinassanatṭhāya anantaradhānatṭhāya pariyattidhammo sakkaccaṃ tumhehi suṇitabbo sakkaccaṃ pariyāpuṇitabbo pariyāpuṇitvā sakkaccaṃ dhāretabbo. dhāretvā pariyattidhammassa attho sakkaccaṃ upaparikkhitabbo upaparikkhitvā pariyatti-

dhammassa atthaṃ yathā bhūtaṃ aññāya lokuttaradhammassa anulomaṃ aniccādipaṭisaṃyuttakathaṃ kathetvā ca aniccādilakkhaṇaṃ bhāvetvā sabbasaṃkhatesu khaya-vayaṃ āropetvā ca sabbakālaṃ tumhehi nisīditabbam eva. vuttaṃ h' etaṃ bhagavatā :

pañc' ime bhikkhave dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattanti. katame pañca. idha bhikkhave bhikkhū sakkaccaṃ dhammaṃ suṇanti sakkaccaṃ dhammaṃ pariyāpuṇanti sakkaccaṃ dhammaṃ dhārenti. sakkaccaṃ dhatānaṃ dhammānaṃ atthaṃ upa-parikkhanti. sakkaccaṃ atthaṃ aññāya dhammaṃ aññāya dhammānudhammaṃ paṭipajjanti. ime kho bhikkhave pañca dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattantiti.

idaṃ pi Aṅguttaranikāye pañcakanipāte vuttavacanāṃ sakkaccaṃ katvā sāsanaṃ mūlabhūtaṃ pariyattidhammaṃ pariyāpuṇitvā pucchitvā saṃsanditvā bhūtaṃ eva atthajātaṃ tumhehi gahetabbam.

sammāsambuddhaparinibbānato Mahākassapattherādihi theraparamparāhi ca sissānusissehi ca buddhasānaṃ sakkaccaṃ anurakkhitvā yāva 'jjatanaṃ sammāsambuddhasānaṃ patit̥thāpitaṃ. tañ ca sāsanaṃ amhākaṃ rat̥the ca tumhākaṃ Sihaladīpe ca idāni patit̥thāt̥ti. amhehi sutapubbam aññesu dīpesu ca rat̥thesu ca bhikkhū at̥hiti na sutapubbam. tasmā amhehi pi tumhehi pi sakkaccaṃ buddhasānaṃ rakkhitabbam eva. taṃ pi kāraṇaṃ punapunaṃ saritvā sīmañ ca vat̥thuñ ca ñattiñ ca anusāvanañ ca parisañ ca suṭ̥ṭhūṃ visodhetvā jātikulaputta-ācārakulaputtā sakkaccaṃ katvā anuggahetabbā. tumhākaṃ pana vasanabhūtaṃ Tambapaṇṇidīpaṃ pubbakāle sammāsambuddhānañ c' eva arahantānañ c' eva aṭ̥ṭhakathāṭ̥ikākaraṇasamat̥thānaṃ pariyattivīsāradabhikkhūnañ c' eva nivāsaṭ̥ṭhānabhūtaṃ. tasmā ṭ̥hānaṃ pi paṭicca tumhehi pi amhehi pi piyāyitabbam eva mamāyitabbam eva ca imināpi kāraṇena lajjisabhāve ṭ̥hatvā ati-ussukkaṃ katvā saddhāsapaṇṇā jātikulaputtā ācārakulaputtā anusāsitabbā va.

pariyattidhammā pariyāpuṇitabbā eva dhāretabbā ca vācetabbā cā 'ti. amhehi pesito vācanāmaggo tumhākaṃ

hattham sampattakāle tumhākaṃ saṃdesaṃ mama santi-  
kaṃ paṭi ārocehīti.

ayaṃ mettāpubbaṃgamadhammakathā

iti Ñeyyadhammābhimunivarañānakittisiridhajangham-  
masenāpatimahātherena racitā sīmāvivādavinicchaya-  
kathā.

ettāvātā ca :

dvisatekūnavīsādhisahassaṃ gaṇaṇe gate  
puruttame Ratanapuṇṇe Maṇḍalācalanissite.  
saṃpuṇṇe rājadhammehi setibhindo mahābudho  
vatthuttaye 'bhīppasanno rājā rajjaṃ akāsi yo.  
so maṃ pūji yadā jātiy' ekūnasatṭhivassikaṃ  
bhikkhubhāvena tālisavassaṃ Ñeyyādināmaṃ.  
mayā Sīhalabhikkhūnaṃ kato sīmāvinicchayo  
vivādassa samatthāya buddho va so sametu taṃ 'ti.

sīmāvivādavinicchayakathā

niṭṭhitā.



# Saddhammopāyana.

EDITED BY THE

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## SADDHAMMOPĀYANA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

1. Sabbāsavavinimmuttaṃ sabbasādhugunākaraṃ  
sabbalokagaruṃ vīraṃ hitaṃ amatamaggadaṃ
2. Sabbādarena vanditvā sammāsambuddham ādito  
atha dhammañ ca saṅghañ ca saddhayā muddhanā  
ahaṃ
3. Saddhammopāyanaṃ kiñci racayissāmi pesitum  
nāmato Buddhasomassa piyasabrahmacārino

### I. AKKHAṆA-DĪPANA-GĀTHĀ.

4. Atthakkhaṇavinimmuttaṃ khaṇaṃ paramadullabha-  
am  
upaladdhena kattabbaṃ puññaṃ paññavatā sadā
5. Tayo apāyā āruppāsāññaṃ paccantimam pi ca  
pañcīndriyaṃ vekallaṃ micchādītthi ca dāruṇā
6. Apātubhāvo Buddhassa saddhammāmatadāyino  
atthakkhaṇā asamayā iti ete pakāsītā
7. Kārento kammakaraṇaṃ niraye atidāruṇaṃ  
bhayānakam bhusaṃ ghoram katham puññaṃ karis-  
sati
8. Saddhammasaññārahite sadā ubbiggaḍḍivite  
tiracchānabhavaṃ santo katham puññaṃ karissati
9. Gantvāna pettivisayaṃ santāpaparissito  
khuppipāsāparissanto katham puññaṃ karissati
10. Āruppāsāññaloke pi savaṇopāyavajjito  
saddhammasavaṇāhīno katham puññaṃ karissati
11. Accantādhambahule munindasutavajjite  
paccantavisaye jāto katham puññaṃ karissati
12. Jaḷo mūgādiko vāpi vipākāvaraṇe tthito  
gahaṇopāyarahito katham puññaṃ karissati

13. Pakkhanto pāpikaṃ dīṭṭhiṃ sabbathā anivattiyaṃ  
saṃsāra-khāṇubhūto hi kathaṃ puññaṃ karissati
14. Buddhādicece anudite siddhimaggāvabhāsake  
mohandhakāre vattanto kathaṃ puññaṃ karissati
15. Yaṃ bhāvanāmayāṃ puññaṃ saccābhisamayāvahaṃ  
tass' anokāsabhāvena ete akkhaṇasammata
16. Aṭṭhakkaṇavinimutto khaṇo paramadullabho  
taṃ laddhā ko pamajjeyya sabbasampattisādhakam
17. Avekallamanussattaṃ Buddhādiccābhimaṇḍitaṃ  
sudullabhataraṃ taṃhi khaṇe nibbānasiddhiyā
18. Hetudukkarato c'eva sārato ca mahagghato  
mahāsāraṃ va ratanaṃ manussattaṃ sudullabhaṃ
19. Manussattassa hetu hi puññaṃ taṃ atidukkaraṃ  
loke hi puññakāmānaṃ mandatā tassa sādhikā
20. Puññassa dukkarattañ ca apuññasukarattaṃ  
gharaṃ katvāna dānena dahanena ca vediyaṃ
21. Pāpe anādarenāpi satataṃ vattate mano  
puññe accādarenāpi nadiyā sādhitabbakaṃ
22. Yathā dissanti sampuñṇā apuññaphalabhūmiyo  
tathā puñṇā na dissanti puññānaṃ phalabhūmiyo
23. Pipilikānaṃ puñjo hi bilā ekā viniggato  
kin nu so nātiriceyya manusse Jambudīpake
24. Puññassa dukkarattā va manussattaṃ sudullabhaṃ  
bijābhāve phalābhāvo alaṃ taṃ paṭibhāvitaṃ
25. Yaṃ yaṃ hi sammatāṃ loke tattha taṃ sārasaññitaṃ  
tato sāraṃ manussattaṃ sādhusammatabhāvato
26. Uḷāraphaladaṃ kammaṃ nibbānāvahaṃ eva ca  
idha ijhati sabban ti ñeyyā ettha mahagghatā
27. Evamādihi hetūhi manussattaṃ sudullabhaṃ  
tassālābhe tu saggādisampatti c'eva dullabhā
28. Accantalāmakāyāpi attatthapaṭipattiyā  
labhaniyam manussattaṃ yadī evaṃ sudullabhaṃ
29. Atho accantasetṭhāya paratthapaṭipattiyā  
dukkarattassa upamā tiloke pi na vijjati
30. Puttassa dukkhaṃ katvāpi loke attasukhatthike  
paratthaṃ paṭipajjanto ko hi nāma bhavissati
31. Asanthutassa lokassa saraṇaṃ ti ayācīto  
akataññussa duṭṭhassa ko siyā bhāravāhako

32. Narakaṅgāramajjhamhi ṭhapetvā sītaḷaṃ jaḷaṃ  
ko ciraṃ anurakkheyya sītibhāvaṃ aniddhimā
33. Tath'eva sattadosaggisampaditte bhavāvaṭe =  
karuṇāsītalibhāvaṃ pālayissati ko ciraṃ
34. Parānubhaviyaṃ dukkhaṃ sabbhaṃ attani ropitum  
yesaṃ niccaṃ avicchinno vimokkhanto manoratho
35. Rajjadānocitatayā Buddharajjaṃ asaṅkamaṃ  
adadantā ciraṃ ṭhātum lajjitā 'vābhiniḷbutā
36. Ye paratthaparā loke vīrā sārugaṇākarā  
dukkarattaṃ hi viññātā ko tesāṃ paṭipattiyā
37. Avicīva nirassādaṃ lokaṃ ñatvā dukhadditaṃ  
kevalaṃ parasattatthaṃ ko samattho 'vagāhitum
38. Yesāṃ nettādidānesu passannaruhirassa ca  
samānabhāvaṃ nopenti caturō pi mahāṇṇavā
39. Tesāṃ puñṇekadesaṃ pi saddhātāhi sudullabho  
kātum tassādaraṃ katvā ko hi nāma bhavissati
40. Evaṃ sudullabhattā va paratthapaṭipattiyā  
Buddhādīccodayo cāpi mato accantadullabho
41. Buddhādīcce anudite maggaṃ nibbānasādhakaṃ  
Brahmindacandādiccāpi na sakkonti vibhāvitum
42. Yathātthānasabhāvāya garubhāvena ledduyā  
uddhaṃ khepena ākāse ṭhānaṃ atiparittakaṃ
43. Dosehi sidāpentassa tath' evāpāyabhūmiyaṃ  
atīva bahukaṃ ṭhānaṃ maṇḍaṃ sugatīyaṃ maṭaṃ
44. Ekapuggalaṣuttēna Kāṇakacchopameṇa ca  
ubhinnaṃ dullabhattaṃ hi vedītabbaṃ vijānatā
45. Ubhayaṣaṃ samāyogo khaṇo accantadullabho  
attadatthaparo viññū na virodheyya taṃ khaṇaṃ
46. Khaṇassa dullabhattā va Buddhaputtā atanditā  
kāmaṃ taca nahāru ca aṭṭhi ca avasussatu
47. Adīsvā accutaṃ santaṃ padaṃ sambuddhadesitaṃ  
na tāva pallaṅkaṃ imaṃ bhīdissāma kathaṅcana
48. Iti sabbādarenā pi bhāvetvā maggaṃ uttamaṃ  
khaṇabhaṅgabhaṇayātītaṃ pattā paramanībbutaṃ
49. Tesāṃ paramavīraṇaṃ ussāho 'va acīntīyo  
kiṃ na dīpeti amhākaṃ khaṇaggassātipātakaṃ
50. Dullabhaṃ atīpātīṇ ca laddhā ṭhānaṃ imaṃ budho  
jīvīte jāḷamaṇḍhaṭṭhamakasaṣ'eva appake

51. Appassādesu bhogesu nissāresu pabhaṅgusu  
sabbadā aghamūlesu asajjanto kathaṅcana  
52. Jano jīvitukāmo va viditaṃ visabhojanaṃ  
pāpaṃ samparivajjetvā puññakammarato siyā

Akkhaṇa-dīpana-gāthā samattā.

Paṭhamo kaṇḍo.

## II. DASA-AKUSALA-ĀDĪNAVA-GĀTHĀ.

53. Pāpan ti lobhamohehi dosamohehi vā puna  
suddhamohena vā yuttā cetanā pāpasaññitā  
54. Pāpacetanā jātāni dvārattayavasena ca  
apuññakiriyavatthūni dasa hontīti dīpaye  
55. Hiṃsā theyyaññadārānaṃ gamanaṃ kāyikā matā  
musā pesuññapharusam samphavācāhi vācīkā  
56. Abhiṃjhā c'eva vyāpādo micchādīṭṭhi ca mānasā  
ete kammaṭṭhappattā asampattā ca vediyā  
57. Hiṃsādibhāvāsampattā pāpacetanasambhavā  
Kammaṭṭhaṃ asampattā vediyā rodhanādīkā  
58. Satte satto ti saññā ca vadhakacittamupakkamo  
tena jivitanāso ca sahatthā caturaṅgiko  
59. Yathādhīppāya-āṇatti tathā taṃ sampaṭicchanam  
paṭiññaṃ avināsetvā tathā 'va karaṇam pi ca  
60. Payogaṃ heṭṭhā vuttesu chaḍḍetvā saha tehi ca  
chalaṅgāṇattiyā hoti pānahiṃsā ti dīpaye  
61. Parapariggahabhaṇḍo ca parapariggahasaññitā  
theyyādisv ekacittaṃ ca ṭhānā cāvanam eva ca  
Payogo ceti pañcaṅgam adinnaṃ sāhatthikam matam  
62. Yathādhīppāyamāṇatti tathā taṃ sampaṭicchanam  
paṭiññaṃ avināsetvā tathā 'va karaṇam pi ca  
63. Ṭhānā cāvam payogaṃ ca apantvāna pañcasu  
chalaṅgam āṇattiyā hoti adinnaṃ ti paḍīpaye  
64. Parapariggahitittī ca parapariggahasaññitā  
atikammanacittaṃ ca tathevātikkamo pi ca  
evam parassa dāresu caturaṅgo atikkamo  
65. Laddhigūhanacittaṃ ca vācā tadanulomikā  
vacanatthapaṭivedho ca musāvādo tivaṅgiko

66. Patthentassa piyattam pi bhedādhippāyakassa ca bhedānulomikā vācā pesuññan ti pakāsītā
67. Param kho bhetukāmassa duṭṭhacittassa jantuno anitṭhasāvanam vuttam pharusan ti pajānatā
68. Niratthikakathā yā hi rāgadosābhivaḍḍhanī tam rattassa akālena bhāsanā samphasaññitā
69. Aññāya patthanā yāhi paropakaraṇādisu lobhādimmattato yā hi abhijjhā ti pakāsītā
70. Yā sampaduṭṭhacittassa anattāhitakāmatā byāpādo ti samakkhāto abyāpannehi sabbathā
71. Anattābhiniveso yo n'atthi dinnan ti ādinā micchādittḥi ti akkhāto sammādittḥi vipakkhiko
72. Imesu khalu vatthūsu nibbattā kammasaññitā cetanā 'nitṭhaphaladā tam katham iti ce vade
73. Kammavipākāñāṇam hi buddhañāṇan ti bhāsitam na subuddhan tu aññesaṃ tad añño ko hi ñassati
74. Vacanam anugantvāna tass'evādiccabandhuno garūpadesam laddhena anumānena vediyam
75. Dasa cāpuññavatthūni yathā phalavasena hi pabalāni apāyesu phaladān' itarāni tu
76. Manussesu hi jātassa yathā balavasena ca yathā paccayato vāpi phaladāni kathanti ce
77. Himsā appāyukattañ ca bavhābādhattanam pi ca viyogadukkhābhūlyam janet' ubbiggavāsataṃ
78. Daliddiyañ ca dīnattam āsābhāṅgañ ca dāruṇam aññāyattappavattiñ cādinnādāyī labhe naro
79. Sapattabahulo hoti sadā cāpatthititthiko itthi vā paṇḍako vāpi paradārato naro
80. Vācanādukkhakhinno ca abhūtakkhānatāḷito assaddhiyo suduggandhamukho hoti musārato
81. Susambaddhāpi tass'idha mittā bhijjanty akāraṇā piyasuññakaram yo hi pesuññam akarī purā
82. Dittḥaviddesaniyo cāssavanīyakharassaro hotihākatadoso pi pharusābhirato purā
83. Asambandhaṅgapaccaṅgo anādeyyavaco pi ca samphappalāpaṃ yo pubbe avadī appayojanaṃ
84. Yaṃ yaṃ ijḥhati sādhetuṃ na tam tasseha ijḥhati aññāyen' añña-atthesu yo 'bhijjham akarī purā

85. Virūpo hoti accantaṃ visamābādhapīḷito  
appiyo ca manussānaṃ yo byāpādarato purā
86. Nihīnāsucibhogesu rato mando jaḷo pi ca  
duṭṭharogī kuditṭhī ca micchādittṭhī siyā naro
87. Kēcīdha majjapānena saha ekādaseti ca  
vadanti taṃ anathatthasevanaṃ lobhamohajaṃ
88. Ummatto khittacitto ca nīcavutti mahājaḷo  
avaññāto ca hotīdha majjapāyī purā naro
89. Daḷiddo maccharī hoti bavhābādhi vibheṭhako  
appesakkho sadā hoti yo issāmānako purā
90. Thaddho 'vaññātakulaḷo jaḷo aparipucchako  
kukkurādivatāciṇṇo kukkurādi-sahavyataṃ
91. Upapajjati ice evaṃ anantaṃ pāpajaṃ phalaṃ  
vīmaṃsitvāna viññeyyaṃ suttamaggānūsārato
92. Mayūracandakassāpi vicittā cittakammajā  
taṃ taṃ tath'eva viññātā so va lokaggapuggalo
93. Pāpā āsevītā yehi te apāyesu jāyare  
na akkhātena pattabbaṃ tattha dukkhaṃ anopamaṃ
94. Yena yena pakārena yaṃ yaṃ pāpaṃ kataṃ purā  
tassa tassānurūpaṃ va phalaṃ hoti asāhiyaṃ
95. Dussaho dubbaco ghero duranto duratikkamo  
akkhāmo atidukkho ti apāyo bhāyitabbako
96. Lobhādhikena pāpena petalokesu jāyare  
mohādhikena tiriye niraye dosādhikena hi

### III. PETA-DUKKHA-VANNAṆĀ-GĀTHĀ.

97. Asaṃvibhāgasilā ye yathāsatti yathābalaṃ  
issālukā maccharino te petesūpajāyare
98. Ajjanādini dukkhāni anubhotvā pi ajjitā  
ante lobhādhiggahītā yadi petabhavāvahā
99. Atthā-atthāti loko hi kimattham abhijjapati  
ādimajjhantabhāvesu ye anathāvahā ime
100. Sakammavāritannāpā āhārattham atanditā  
ito c'ito ca payatā iti petā ti sadditā
101. Khuppipāsāparissantā kisā thūlasirā tathā  
dissamānatṭhisañṭhānā viralantaraphāsulā

102. Piṭṭhikaṇṭakamallīnaparicchātodarattacā  
apakkasukkhalāpū va vallitā kuñcitā satā
103. Tacatṭhinhārusesaṅgā parinnakkhigaṇḍakā  
dīghavyākulakesehi andhakārikatānanā
104. Parūlhakacchanakhalomā lūkhakaṇhavalittacā  
virūpateva ekattha piṇḍitā sabbalokikā
105. Pacchānutāpadukkheṇa accantaparissotā  
paccakkhato alakkhiyā iti diṭṭhehi lakkhiyā
106. Anacchāditakopīnā aladdhannalavodakā  
jīghacchāparidāhena parissantā sayanti te
107. Nekavassasahassesu tesam āsāvivaddhano  
ehi bhuñja pibāhiti saddo sūyati rittako
108. Asamatthāpi te sabbe ath' odanajalāsaya  
mahādukkheṇa vuṭṭhanti aññoññaṃ avalambiya
109. Uṭṭhānaturitā petā vyatṭhantā patamānakā  
parimocenti ālagge asamatthatayā tayā
110. Pavedhamānaṃ abalam pabalo tvaṃ palambasi  
aho nikkaruṇo 'si tvaṃ iti sāmāni yojiya
111. Uṭṭhahitvā patante te jalacchāyā va cañcale  
aladdhapubbalobhāsā uṭṭhāpeti punappunaṃ
112. Atṭhisāṅghātamattānaṃ uṭṭhānabyasanaṃ kathaṃ  
anussaranto dhāreyya jīvitāṃ karuṇāparo
113. Ajja amhehi saddo 'yaṃ yato jātehi sūyati  
odanaṃ udakaṃ ceti assasiṅgo va abbhuto
114. Iti te pavadantā 'va paṭicchantā 'va añjalim  
apassantā 'va dātāraṃ dhāvanti disatodisaṃ
115. Tato muhuttamattena tesam āyāsakārako  
kaṇṇe daddhasalākā va n'atthi saddopi vijjhati
116. Kiṃ na sossanti te petā n'atthi saddaṃ sudāruṇaṃ  
yehi santesu deyyesu khittā n'atthi ti yācaka
117. Te visādaparissantā sabhāvenāpi dubbalā  
patanti tālāchinnā va vicchinnāsā visañño
118. Yaṃ jīghacchādukkhaṃ loke ekāhacchinnabhattato  
dussahaṃ tañ ca petānaṃ ko dukkhaṃ cintayissati
119. Kesañci romaṃkupehi jālāmālā samuṭṭhitā  
dahanti sakalaṃ dehaṃ aggijalā va sāsayaṃ
120. Kucchijīghacchādāhena bāhiraṃ debajaggina  
cittaṃ pacchānutāpena petānaṃ dayhate sadā



121. Vicchadditaṃ nuṭṭhubhitaṃ vijātānañ ca yaṃ  
malam  
yadaññañ cāpi asuci lokenātijigucchiyam
122. Tadatthañ cāpi te petā dhāvantaṃ nekayojanam  
acchinditvāna aññoññaṃ labhanti na labhanti ca
123. Chāyā ātapaṭaṃ yanti rittatañ ca mahāsaraṃ  
uṇhā ca honti petānaṃ vātā pakatisītālā
124. Phusanti aggijālā va sisirā candaraṃsiyo  
sabbam vipariyayaṃ hoti yaṃ loke sādhusammatam
125. Petalokabhavam dukkham anantaṃ santajivikā  
kathan nu vaṇṇayantiha bindumattam 'va vaṇṇitam
126. Evaṃ khudhāparetānaṃ petānaṃ dukkhajivinaṃ  
icchāvighātaṃ dukkham kiṃ narakam nātiriccati
127. Veditvā pettivisaye dukkham lobhopapāditam  
lobhasattuvinaśāya katussāho hi paññavā
128. Dānam satthaṃ sahāyā me patiggāhā ti cintiya  
samaṃsam api dīnaṃ dadeyya avisankito

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IV. TIRACCHĀNA-DUKKHA-VAṆṆANĀ-GĀTHĀ.

129. Dunniggame mahādukkhe tibbarāge mahābhaye  
vidhammasaṅne jāyanti tiracchāne pi pāpato
130. Tiriyato eva cintenti gacchanti ca sayanti ca  
tirogaticchā dhammesu tiracchānā tato matā
131. Tiracchajātisaṅkhāhi katatthehi pi dukkarā  
tāsu dukkham mahattam ko sakalam vaṇṇayissati
132. Pūtimacche vaṇ'evāpi tathā candanikāya vā  
kuṭhitāsuciduggandhaphenilē samale hi vā
133. Keci sattā vijāyanti jāyanti vicaranti ca  
khādanti kāmam sevanti sayanti ca miyanti ca
134. Atho imasmim dehe pi sakalāsuci-ākare  
asītikulamattāni kimīnaṃ niyatāni hi
135. Tesam saputtanattānaṃ yato sūtigharo py ayaṃ  
pavuddhi kalahaṭṭhānaṃ caṅkamo sayanigharo
136. Khādaniyam malaṭṭhānaṃ rogabhogādibhūmi ca  
dehavicchaḍḍanaṭṭhānaṃ susānañ ca idaṃ yato  
Tato dehe virajjanti na rajjanti vipassino
137. Accantāsucijātānaṃ amejjhāhārabhajanaṃ  
cintāpucchadḍanakarī kimu tājātidassanaṃ

138. Jātā khalu tiracchāne thalajjalajā pi vā  
aññonnam pi bhītā va sayanti vicaranti ca
139. Vālalomanakhanahārumamsasiṅgaṭṭhikādinam  
kāraṇā keci niddosā marīyanti anekadhā
140. Cammuppātanadukkheṇa phandantā gāvi-ādayo  
yaṃ dukkham adhigacchanti kā nu tassopamā siyā
141. Vijjhivā akkhiyugalam vilambivā avamsirā  
niyantā māraṇatthāya dukkham papponti aṇḍajā
142. Sajīvā 'va jale uṇhe khipivā paccamānakā  
yaṃ dukkham adhigacchanti taṃ ko khalu minis-  
sati
143. Adiṭṭhapubbatthalakā avicchinnodake ratā  
niddāyehi manussehi sajīvā 'va samuddhaṭā
144. Nihitā lukha-paṃsumhi pāsānena samutthaṭā  
samudditāpāturitā khuppipāsābalāhatā
145. Karuṇam parikujantā samātāpitubandhavā  
aladdha-parivattantā anantaritavedanā
146. Yaṃ dukkham adhigacchanti niddosā saṅkhasip-  
pikā  
tesam dukkhalavaṃsam pi nāham sakkomi dīpituṃ
147. Vahanti avasā keci daṇḍamkusakasāhatā  
patodapaṇhipānīhi bahuso paritajjitā
148. Baddhā nekehi rajjūhi aladdhachandacārino  
pabalā dubbale satte sakammāparināmitā
149. Yesam sabbam parāyattam chandacāro na vijjati  
tesam dukkhasa pariyantam tadañño ko hi ñassati
150. Keci yuttā ratha-dhure naṅgale sakatehi vā  
vahanti vaṇitakkhandā tajjitā atibhāriyam
151. Nāham sakkomi vahituṃ uṇho chāto pipāsito  
bhāriyan ti ca vattum pi yesam satti na vijjati
152. Tesam āropayivāna avisayham mahābharam  
asamatthe ṭhite dīne tālayanti punappunam
153. Kaḍḍhanti nāsārajjūhi vālam nibbēḥayanti ca  
nibbijjhanti patodehi paṇhihi paharanti ca
154. Dahanti vālamūlamsapiṭṭhipassodarādisu  
kaṇṇe chindanti tajjanti vilikkhanti ca sabbaso
155. Te bhītā utṭhahantā ca patantā asamatthato  
yaṃ dukkham adhigacchanti ko nu taṃ dīpayissati

156. Tiracchānesu lokena devatāsāti sammatā  
rasaggassopadānena mātā va paripositā
157. Manuññā maṅgalā puññā suddhidāti ca saññitā  
tāsam pi dukkham atulaṃ tattha aññesu kā kathā
158. Pāde khānusu bandhitvā katvā aggim samantato  
tasite puna pāyevā duppeyyaṃ lavaṇodakaṃ
159. Viritte puna pāyevā sudukkhaṃ kaṭukodakaṃ  
mahādaṇḍehi nekehi ākoṭetvāna niddayaṃ
160. Jīvadāhaṃ vidayhantā yavane gāvi-ādayo  
mahādāhaparissanto passanto pāpajam phalaṃ
161. Vissaraṃ viravantā 'va nissasantā 'va āyataṃ  
milātadinavadanā udikkhantā ito tato
162. Yaṃ dukkham anubhontiha savane pi asāhiyaṃ  
taṃ dukkhaṃ cintayantassa hadayaṃ phalati va  
me
163. Yā hi bālattane nāma sabbalokānukāmpīye  
anukampā vipannā 'va sā tiracchānajātiyaṃ  
taṃ kathaṃ iti ce viññū vade visadamatthato
164. Asahantā viyogantu muhuttam pi ca mātuyā  
pillakā atimandattā anāthā sayitā tabhiṃ
165. Kathaṃ na dissate ambā tadā pāto va niggatā  
kinnu me pillakā atthi iti cintā pi n'atthi vā
166. Iti cintāparā hutvā kujantā dīnalocanā  
udikkhantā gatadisam ussiṅghantā disodisaṃ
167. Disvā 'va mātaraṃ sāyaṃ gocarāto samāgatāṃ  
pahaṭṭhā paṭidhāvanti pāmujjubbillabhāvato
168. Vissatthe mātupemena vilaṅghante samantato  
lālante kaṇṇapucche pi salīopagate ca te
169. Chāte yāte thanaṃ pātuṃ mātānoti sinehato  
taruṇe taruṇakkhīhi cañcalehi udikkhitā
170. Chaddetvā puttapemañ ca addhiṭṭhāya ca rud-  
datam  
taṃ khaṇen' eva aññā va jātā mātā pi puttake
171. Viravant' eva karuṇaṃ phandante yadi khādati  
ito paraṃ kiṃ vattabbaṃ bhayaṃ tiriya sambhavaṃ
172. Yatthāgacchati puttānaṃ mātuto pi mahābhayaṃ  
yattha n'atthi ti vissambho lajjādhammasati pi vā  
akattabban ti vā tamhā kathaṃ niggamaṇaṃ siyā

173. Ayam pi dunniggamana niccubbego mahādukho  
aññoññabhakkho asivo mohajālāvaguṇṭhito  
174. Sabbānattasamavāyo tiracchāno ti saññito  
saṃsāre saṃsaranānaṃ sakkilesāna nicchayā  
175. Siyā aditṭhasaccānaṃ iti saṃviggamānaso  
saccābhisamayattḥāya parakkamati paṇḍito

V. PĀPĀDĪNAVA-GĀTHĀ.

176. Adhimattāni pāpāni avisankā caranti ye  
niraye te mahāghore uppajjanti asaṃsayam  
177. Sukhaṃ ayo ti saṅkhātam yaḥiṃ so no palabbhati  
niggatāyo ti nirayo iti vutto tadaññūhi  
178. Catukkaṇṇo catudvāro vibhatto bhāgasō mito  
ayopākārapariyanto ayasā paṭikujjito  
179. Tassa ayomayā bhūmi jalitā tejasā yutā  
samantā yojanasatam phutā tiṭṭhati sabbadā  
180. Katapāpo pi yaṃ dukkhaṃ ghanajālanirantare  
jalamānaṅgapaccaṅgo anubhoti aviciyam  
181. Vissaraṃ viravanto 'va dhāvanto ca ito tato  
tass' ekadesamattam pi ko samattho vibhāvituṃ  
182. Yassāyomayam onaddhaṃ kapālam bahalam pi ca  
anto aggijavādittam anantam anṇavodakam  
183. Catuddisāto pakkhantam khaṇena yadi sussati  
tass' anto vattamānassa sukhumālasaririno  
184. Viliyamānagattassa āturassa viphandato  
khalantassa patantassa mucchantassa muhuṃ  
muhuṃ  
āsābhaṅgābhitunnassa āyāsena vikampato  
185. Vilapantassa karuṇam anāthassa vicintato  
asayham atulam tibbam ko dukkham vaṇṇayissati  
186. Simbalim āyasatthūlam solasaṅgulakaṇṭakam  
jālamālaparikkhittam uddham yojanam uggatam  
187. Caṇḍehi Yamadūtehi daṇḍiyanto punappunam  
viddho patodayatṭhihi sattiyādhihi cāhato  
188. Viphalitaṅgapaccaṅgo viravanto 'va vissaram  
bhito rudam mukho dīno āruhanto punappunam

189. Ubbattetvāna tu mukhaṃ udikkhanto 'va rakkhase bhayena vinimīlento aṅgam aṅge 'va gūhayaṃ
190. Aladdhā līyanatthānaṃ vedhamāno vicetano anubhoti hi yaṃ dukkhaṃ tassa kā upamā siyā
191. Ekantadukkā nirayā yato evaṃ sudāruṇā na akkhāṇena pattabbam iti tasmā jino 'bravi
192. Yathāhi antaraṃ dūraṃ aggino candanassa ca tath' eva antaraṃ dūraṃ nirayaggi idhaggināṃ
193. Tisattisataviddhassa yaṃ dukkhaṃ avicintiyaṃ tan nerayikadukkhassa himavāsāsapantaraṃ
194. Avicī gūthanirayo kukkuḷaṃ koṭisimbali asipattavanaṃ cāpi tathā khārodikā nadī
195. Aṅgārapabbato cāpi saṅghātaṃ roruvam pi ca kālathatthī mahāyanto lohakumbhādikā pi ca
196. Amitā dussahā bhīmā ghorā hadayadāruṇā mahādukkhānubhotabbā niraye pāpakammīnā
197. Etesu ekamekassa vipāko pi anappako dubbaco atha nissesam nekavassasatesu pi
198. Taṃ hi nerayikaṃ dukkhaṃ phusitvā veditabbakaṃ vadanto pi ca nissesam kathaṃ taṃ dīpayissati
199. Ettha aggī ti vutte 'va kinnu pādo dahissati asaddahanto akkanto dukkhaṃ pappoti dāruṇaṃ
200. Tasmā isīnaṃ vacanaṃ saddahanto vicakkhaṇo pāpakammāni vajjetvāna taṃ pappoti ālayaṃ
201. Kaṇṭakena pi viddhassa ghatabinduvilīyanaṃ yāvataṃ aggidāho hi patikāro pi dukkhamo
202. Nekavassasahassesu niraye tikhiṇagginā ekajālikatānaṃ ko dukkhassa khamanaṃ vade
203. Ekaggikkhandhabhūtāpi kammena parirundhitā niraye yadi jīvanti aho kammaṃ sudāruṇaṃ
204. Atimandasukhass'atthaṃ yaṃ muhuttena kibbisam kataṃ tassātulaṃ kālaṃ phalaṃ yadi tu idisam
205. Ko hi mānusadukkhena mahantenāpi aṭṭito muhuttam pi anummatto kare pāpadaraṃ naro
206. Aho mohānubhāvo 'yaṃ yenāyaṃ parimohito evaṃ dukkhāvahāṃ kammaṃ karoti ca sukhatthiko
207. Bhāyitabbam hi pāpato evaṃ dukkhaphalaṃ yato kusale ādaro niccam kattabbo dukkhabhīruṇā

208. Padittaṅgārakāsuṃ 'va papātaṃ va bhayānakaṃ  
passanto duggatimaggam pāpaṃ samparivajjaye  
209. Amate ca vise cāpi yathā hatthagate naro  
anādiyitvā amatam viṣam bhuñjeyya dāruṇam  
210. Evaṃ hi sampadamidaṃ labhitvā mānuṣam bhavam  
puññakammaṃ vivajjetvā pāpakammābhisevanam

VI. PUÑÑA-PHAL-UDESA-GĀTHĀ.

211. Puññaṃ ti rāgādinan tu paṭipakkhā hi cetanā  
paññādiguṇasamyuttā viññeyyā sukhadāyikā  
212. Sā dānādisu ekeke yadā dvādasa vatthusu  
vattate tena ten' eva nāmena vohariyati  
213. Dānaṃ silaṅ ca bhāvanā pattipattānumodanā  
desanā savanaṃ pūjā veyyāvaccam pasamsanā  
saraṇam anussati c' eva puññavattthūni bārasa  
214. Annādidānavattthūnaṃ cāgo subuddhipubbako  
yo taṃ dānaṃ ti dīpenti buddhā dānaggadāyino  
215. Kāyakammā vacīkammā sāvajjā viratihi yā  
micchājīvā ca taṃ silam iti vuttam mahesinā  
216. Cittassopakkilesānaṃ yā cintāpaṭipakkhikā  
tassā yā bhāvanā sā hi bhāvanā ti pakittitā  
217. Param uddissa yaṃ dānaṃ anavatthādi dīyate  
pattidānaṃ ti taṃ āhu yuttasaddhammadesakā  
218. Maddi va puttadānamhi dinnass' abbhanumodanā  
pattānumodanā tīha vuttā uttamavādinā  
219. Hitajjhāsayaṭo yā hi parassa hitadesanā  
desanāmayapuññaṃ ti desayi taṃ sudesako  
220. Vihāya vikkhepamalam aṭṭhikatvāna sādhuṅkam  
saddhammasavaṇam ettha savaṇan ti pakāsitaṃ  
221. Guṇayuttesu sakkārikariyā vandanādikā  
pūjārahena mutinā pūjā ti parikittitā  
222. Gilānaguṇavantānaṃ dānādikiriyāsu vā  
āsanodakadānādi veyyāvaccan ti saññitā  
223. Kusalam hi karontānaṃ pahāsussāhakārikā  
guṇato vaṇṇanā yā sā pasamsā ti pakittitā  
224. Guṇasambhāvanā pubbam tānasaññāya bhāvato  
vatthu-ttayassa saraṇāgamaṇam saraṇam matam

225. Chaḷānussativatthūsu aññesu kusalesu vā  
upaklesavinimuttā guṇato 'nussatiha yā
226. Imesu khalu vatthūsu nibbattā puññasammata  
cetanā iṭṭhaphaladā taṃ kathaṃ iti ce vade
227. Vutto v' assa parihāro imass' etam phalan ti ca  
gurūpadesāgamato kiñci mattaṃ bhaṇiyati
228. Dānaṃ bhogāvahaṃ silaṃ kulasaggādisādhakaṃ  
rūpārūpabhavābhiññāmomkhā bhāvanasambhavā
229. Pattidānaṃ dānaphalaṃ modanābhāsadāyikā  
desanā savanā cāpi ubho paññāvahā matā
230. Pūjāhi pūjanīyesu kulesu udayāvahā  
veyyāvaccamaṃ parivārasampadāhetu sammataṃ
231. Pāsamsiyam pasamsāya saraṇeṇ' araṇattanaṃ  
anussativisesassa sabbā sampattiyo phalaṃ
232. Sadisaṃ tu phalaṃ evaṃ phalaṃ visadisam pi ca  
paccayānaṃ visesena anantaṃ iti vediyaṃ
233. Maggaṃ appitacittaṃ ca ṭhapetvā bhāvanāmāye  
sabbam dānādikaṃ puññaṃ kāmālokaphalāvahaṃ
234. Āyu-r-ārogyavaṇṇaṃ ca yaso kitti kulaṃ balaṃ  
rajjam indattanaṃ bhogo buddharūpādikā pi ca
235. Yā hi aññāpi sampattī vipākasukhapaccayā  
maggajjhānaphale hitvā sakalā kāmapuññajā
236. Rūpārūpikapuññaṃ tu rūpārūpabhavāvahaṃ  
maggāṃ catubbiddhaṃ cāpi yathā sakaphalāvahaṃ
237. Ete āsevītā yehi te saggesūpajāyare  
na akkhānena pattabbaṃ sukhaṃ tattha anopa-  
maṃ
238. Saggesu heṭṭhimasukhaṃ cakkavattisukhena hi  
pañimattakapāsānahimavantantaram matam
239. Yāni paññāsa-vassāni manussānaṃ dinaṃ taḥiṃ  
tiṃsarattindivo māso māsā dvādasa vaccharaṃ  
tena saṃvaccharen' āyu dibbaṃ pañca satam matam
240. Heṭṭhimānaṃ tu devānaṃ āyuno hi catugguṇaṃ  
uparūpari devānaṃ channaṃ cāpi vijāniyaṃ
241. Ratanuttamacittehi vihaṅgapathacārihi  
vimānehi carantānaṃ ko sukhaṃ vaṇṇayissati
242. Eko 'va rukkho phalati sabbam icchānukulakaṃ  
yamhi tattha vasantānaṃ ko sukhaṃ vaṇṇayissati

243. Sugandhā sukhasamphassā sovaṇṇāpi pilandhanā  
yesaṃ puññaena ko tesam sukhaggaṃ vaṇṇayissati
244. Accharāvijjusañcārā accherasatamaṇḍitā  
muttā vālukasañchannā yuttā puññaṃphalattane
245. Sampaphullalatālamamanuññāgindamaṇḍitā  
vicittapattapakkhīnaṃ vaggunigghosanaḍitā
246. Suvanṇamaṇisopānanilāmalajalāsāyā  
avaṇṇarahitā 'nekasugandhakusumotthātā
247. Puññaṃkammamahāsippikappitā pītivaddhanā  
pāpakammaratāvāsā vipakkhasukhadāyikā
248. Sabbotukasukhā rammā uyyānā nandanādayo  
ye pamodenti ko tesam sukhaggaṃ vaṇṇayissati
249. Sarālañkāraṇṇādi yāsaṃ secchāvasānugā  
tāhi saddhiṃ ramantānaṃ kathaṃ dukkhāgamo siyā
250. Arogā ajarā yesaṃ padipaccēva nimmalā  
kāyā sayampabhā tesam ko sukhaṃ vaṇṇayissati
251. Ārammaṇaṃ parittam pi yatraṭṭhassāmanāpiyaṃ  
dullabhaṃ tamhi saggamhi ko sukham vaṇṇayissati
252. Abbhutaṃ kāmajam sukhaṃ deva lokamhi yādisaṃ  
taṃ tathā 'va padesaññū ko sukhaṃ vaṇṇayissati
253. Puññesu lāmakassāpi ko disvā phalam īdisaṃ  
saṃhareyya muhuttam pi puññaṃkriyaparakkamaṃ
254. Hinaṃ gannaṃ anariyaṃ iti sambuddhaninditaṃ  
sukhaṃ kāma vacarikaṃ tassāp'evaṃ ulāratā
255. Jhāyino amitābhā ye pītibhakkhā mahiddhikā  
brahmāno ko sukhaṃ tesam na muni vaṇṇayissati
256. Tibhāgakappaṃ jīvanti brahmalokesu hetṭhimā  
caturāsītisahassāni kappāni tesu uttamā
257. Pūrā sāsapiyo koṭṭhe sabbato yojanāyato  
tato vassasate punṇe chaḍḍetvā ekam ekam  
yāvata rittakam hoti digho kappo tato pi ca
258. Āyuna eva viññeyyo tesam seso sukhodayo  
iminā pūtikāyena mandakālena sādhiyo
259. Nekakappasataṃ āyu sukhañ cāpi manomayaṃ  
yesaṃ tesam sukhaggassa kā ettha upamā siyā
260. Visiṭṭham iha yaṃ puññaṃ nibbānāvaham eva  
taṃ  
ulāraphaladaṃ evaṃ brahmalokesu majjhimam



261. Parittaṃ kāmālokaṃhi pañca kāmagaṇodayaṃ  
aññaṃ dvayaṃ hitasukhaṃ sabbāṃ deti asesakaṃ
262. Sudullabhaṃ bubbuladubbalaṃ imaṃ  
sarīraṃ evaṃ vidhapuññasādhakaṃ  
Apuññakammesu payojayaṃ jano  
sinerumuddhā patito va socio

## VII. DĀNĀNISAMSA-GĀTHĀ.

263. Punāpī puññavattūnaṃ ānisamsamahantatāṃ  
kiñci mattāṃ bhaṇissāmi suddhānaṃ buddhimoda-  
kaṃ
264. Cittavattu-paṭiggāhavasā dānavisesatā  
hīnamajjhavisitṭhaṃ taṃ bhogasagga vimokkha-  
daṃ
265. Dānaṃ khalu sabhāvena saggamānusabhogaḍaṃ  
pariṇāmaḍasen' eva hoti mokkhūpanissayaṃ
266. Deyyadhammapaṭiggāhakammakammaphalesu hi  
lobhādīnaṃ abhāvena hoti cittaṣa sampadā
267. Idha majjavanijjādi paropaddavaṃ eva ca  
akatvā nīyato laddhaṃ hoti vatthussa sampadā
268. Lābhālābhopabhogesu lobhādīnaṃ abhāvato  
santamānasatā hoti paṭiggāhakasampadā
269. Tīhi dvihi ath' ekena suvisuddhaṃ tidhāpi ca  
visuddhañ ca viṣitṭhaṃ ti ñeyyaṃ dānaṃ yathakk-  
maṃ
270. Yathā sāsapamattamhā bijā nigrodhapādapo  
jāyate sataśakhaḍḍho mahānilambudopamo
271. Tath' eva puññakammamhā anumhā vipulaṃ pha-  
laṃ  
hotiti appapuññaṃ ti nāvamaññeyya paṇḍito
272. Paccayaṇaṃ bale laddhe diṭṭhadhamme parattha ca  
puññakammaṃ apuññañ ca phalaṃ ti vijāniyaṃ
273. Sandiṭṭhikaṃ phalaṃ bijā aṅkuraṃ vātimandakaṃ  
pārattikaṃ phalaṃ yaṃ taṃ phalaṃ va avicintiyaṃ
274. Sandiṭṭhikaṃ pañcavidhaṃ dadato vipulaṃ phalaṃ  
sihassa senāpatino munisihena bhāsitaṃ

275. Piyo dānapati hoti gimhakāle va ambudo  
bhajanti taṃ bahū sattā phalarukkhaṃ va aṇḍajā
276. Kittisaddaṅ ca pappoti tilokamahitaṃ hitaṃ  
dāyako sasarājā va narindo 'rindamo viya
277. Visārado va parisam pasaṅkamati dāyako  
katassamo va satthesu parisam akatassamaṃ
278. Yadā antimaseyyāyaṃ jarārogābhipīlito  
pubbakammajave sante sayito hoti dukkhito
279. Diṭṭhāritṭho ca vejjehi mahāhikkābhipīlito  
tujjamāno 'va sūlehi chijjamānesu sandhisu
280. Tatoparujjhamānesu indriyesu asesato  
indriye uparujjhante andhakāre upāgato
281. Mahāsokābhitunnesu rudamānesu bandhusu  
khate khārena sitto va bandhusokena addito
282. Attāṇe sabbato jāte āgate ca mahabbhaye  
mahāpapātaṃ pāte va bhusam muyhati mānasam
283. Tadā akatapuññassa katapuññassa vāpi ca  
sukammaṃ samupaṭṭhāti apakāropakārato
284. Yāni 'ssa tamhi samaye pāpakāni katāni hi  
tāni 'ssa tamhi samaye ajjholambanti mānasam
285. Tadā 'nitṭhanimittāni atighorāni dissare  
nirayapālaggi-ādini nirayagāmissa jantuno
286. Tambakkhike vaṅkadāṭhe haridāṭhi siroruhe  
ludde añjanapuñjābhe uggadaṇḍe sudāruṇe
287. Karuṇaṃ dūrato katvā kāladaṇḍena āgate  
Yamadūte tadā disvā byathate tassa mānasam
288. Tadā mucchā pipāsā ca jaro ca abhivaḍḍhati  
pacchānutāpadukkhaṃ taṃ accantaṃ abhimaddati
289. Sokasallena viddho so patto byasanasāgaram  
samattho vā katattāṇo cinteti bhusam īdisam
290. Akataṃ vata kalyāṇaṃ kataṃ kibbisakam mayā  
avaso 'nubhavissāmi niraye pāpajam phalaṃ
291. Icc' evaṃ viravanto va bhito ubbiggamānaso  
sakena pāpakammaṃ phandanto vivaso 'va so
292. Maṇḍuko dedḍubheneva nirayaṃ niyati dummati  
sammulhamaraṇaṃ tassa niyataṃ pāpakammaṃ
293. Evaṃ durantaṃ maraṇaṃ sabbasattānubhāvīyaṃ  
duratikkamaṇaṃ ghoram avassaṃ āgamissati

294. Tattha dāruṇakammassa dukkhaṃ hoti hi īdisaṃ  
apakkamati taṃ dukkhaṃ dūrato akatāgaso
295. Katapuñño pana yadā maccuvegena addito  
tath'eva sayito hoti sayena māraṇantike
296. Yāni 'ssa tamhi samaye kalyāṇāni katāni hi  
tāni 'ssa tamhi samaye ajjholambanti mānasam
297. Tadā yitṭhanimittāni anukulāni dissare  
aggayānavimānādi saggagāmissa jantuno
298. Accharāgaṇasaṅghuṭṭhe accherasatamaṇḍite  
vimānayāne disvāna hoti tassa udaggatā
299. Tadā so paramassūsaṃ labhate dāyako naro  
vajjitvā jīṇṇakaṃ sālāṃ pāsādārohaṇo viya
300. Sukataṃ vata kalyāṇaṃ bhīruttāṇaṃ katam mayā  
ulāraṃ anubhossāmi sagge kusalajam phalaṃ
301. Iti so sampahaṭṭho 'va abhīto sampamodito  
sakena puñṇakammena accantam upalālito
302. Puñṇakammaratāvāsaṃ saggam niyati paṇḍito  
amūlhamaraṇaṃ tassa niyataṃ puñṇakammīno
303. Tasmāhi dānapatino amūlhamaraṇena ca  
sanditṭhakaphalānīti pañca vuttāni tādinā
304. Maccuno uggaḍaḍḍassa mukhantaragatam pi ca  
yadi toseti puñṇaṃ taṃ akaronto 'va vañcīto
305. Sanditṭhikānisamsā hi anantā dānasambhavā  
pañceti hi vineyyānaṃ vasena paridīpitaṃ
306. Parassa vissāsaṇiyo sajanassa yasāvaho  
kulālaṅkārahūto 'va saṃsitānaṃ mudāvaho
307. Nāthabhūto anāthānaṃ sabbesaṃ pītivaddhano  
sataṅ ca sukhasaṃvāso satataṃ hoti dāyako
308. Seṭṭho ti sammato hoti duṭṭhehi ca adhaṃsiyo  
iṭṭhaddo ti mudā loko pahatṭho tam udikkhati
309. Yaṃ yaṃ disaṃ dānapati rittahatṭho 'va gacchati  
sābhisāṅkhārikā tassa sulabhā hontī paccayā
310. Bahusādhāraṇā bhogā sabbaverabhayāvahā  
mayā averasukhadā asādhāraṇakā katā
311. Mahānidhānaṃ nihitaṃ akkhayaṃ anugāmiyaṃ  
avilopiyaṃ aññehi anantasukhadāyakaṃ
312. Āpadāsu sahāyo me abbejjo appadussīyo  
guṇaḍḍho anukulo ca gahito sabbadā hito

313. Saggiṇṇojoharo coro hato maccherarakkhaso  
issāpisāco vihato assāso paramo kato
314. Lobhapāso samucchinnō dosasattu vināsito  
hitāvagunṭhanam thūlam mohajālam vighāṭitam
315. Anāthānam kapaṇatā hatā sampattiyā mama  
pariggahakato dīpo bhīme saṃsārasāgare
316. Vaddhimūlam sunikkhittam paṭiggāhamahākule  
addhatā hi anantā me paraloke bhavissati
317. Asāratarabhogehi sārādānam param katam  
katam saggassa sopānam sukhāroham acañcalam
318. Vīrasattā anugatā mārasattu viniijito  
sabbasampattibijam me ropitam nānuposiyam
319. Nippādito bhaddaghaṭo patthitathopadāyako  
vañcitā nāsamulā me sañcitā guṇasampadā
320. Sādhūhi sakkato jāto sādūnam upanissayo  
sādūnam yā gati sā me icchāmattopasādhiyā
321. Duggatiyo pidahitā aggam puññam visodhitam  
magganāvāya paṭṭhānam ṭapitam ujukam thiram
322. Sabbānatthāvahe atthe atthikānam dadam aham  
ānisamsodadhippatto saphalam jivitam mama
323. Icc' evam saramāno so attano cāgasampadam  
atihattō udaggo 'va sadā jivati dāyako
324. Yam hi dānapati dīnam yācakam samupāgataṃ  
laddhattham passati hattham tato kim vipulam  
phalam
325. Dīnassa dānam āsajja tuṭṭham iṭṭhatthasiddhiyā  
suphullakamalobhāsam dassaniyataram mukham
326. Dātā disvānubhavati laddhā sādūraṇam sukham  
alam dānaphalam etaṃ noce pi paralokiyam
327. Sandiṭṭhikam dānaphalam anantaṃ evamādikam  
paralokaphalan tassa ko samattho 'vagāhitum
328. Aggam saṅgahavattūnam maggam saggassa añja-  
sam  
pāramīnañ cāth' aggañ ca dānam bhogaggadāyakam
329. Iṭṭhatthasādūhakatayā dānam bhaddaghaṭopamam  
paralokaphalantassa katham vaṇṇeyya mādiso
330. Mahākāruṇiken'eva maṃsanettādi-dāyina  
mahāphalattam dānassa suttantesu vibhāvitam

331. Evaṃ mahāguṇaṃ dānaṃ deyyadhamme sa yācake  
vijjamāne adento hi dhuvaṃ bhavati vañcito
332. Dinnaṃ phalattthinā dānaṃ vaṇijjaṃ va jigucchayaṃ  
sabbathā aparāmaṭṭhaṃ viṣiṭṭhaṃ ti padīpitaṃ
333. Bhavabhogavisesattham āmatṭhaditṭhi-ādihi  
yaṃ dānaṃ taṃ parāmaṭṭhaṃ anāmaṭṭhaṃ vipari-  
yaye
334. Atthikānaṃ karuṇayā bhavanittharaṇatthinā  
bodhisattena yaṃ dānaṃ dīyate taṃ viṣiṭṭhakaṃ
335. Bhavabhogattthiko hīno majjho attasukhattthiko  
uttamo sabbasattānaṃ dukkhūpasamanaṭṭhiko
336. Yato dadāti dānāni tasmā dhīrā atanditā  
uttamen' eva vidhinā denti dānāni sādhave

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VIII. SĪLĀNISAMSA-GĀTHĀ.

337. Dānānisamsā ye vuttā nissesā sīlato pi ca  
bhavanti adhikā cāpi anantā sīlasambhavā
338. Sattānaṃ tv appameyyānaṃ dussilā virato jano  
averaṃ abhayañ cāpi abyāpajjhasukham pi ca
339. Dadāti datvā pacchā so averaṃ abhayam pi ca  
abyāpajjhasukhañ cāpi labhatīti jino 'bravi
340. Vuttādānānisamsāhi sīlasampattiyā pi ca  
honti eveti viññeyyā anayāsuttīyuttīyā
341. Sikkhāpadātikkamato indriyānaṃ aguttito  
micchājīvopabhogā ca viratihi catubbidhā
342. Sīlaṃ catubbidhaṃ pātimokkha indriyasamvaro  
ājīvapārisuddhī ca sīlaṃ paccayanissitaṃ
343. Saddhā satī ca viriyaṃ paññā ca anupubbato  
catubbidhadhuren' eva taṃ sīlaṃ parirakkhiyaṃ
344. Paṇidhānamhi paṭṭhāya yo paresaṃ hitāhitam  
viceyya ñatvā akkhāsi vinayādi vināyako
345. Sabbaññū so hi Bhagavā sabbadā karuṇāparo  
avañjhavādī atulo abbhutorugunaṅkaro
346. Tena ñatvā paṭikkhittaṃ yaṃ anuṃ thūlam eva vā  
anatikkamanīyaṃ taṃ jivītātikkame pi ca
347. Āṇā hi maggasāmissa anumattā pi viññunā  
mahāmerudurukkhepā iti disvā pi rakkhiyā

348. Atikkamitvā vacanaṃ khuddadesissarassa ca dukkhaṃ pappoti ce kinnu sabbalokissarassa taṃ
349. Munindaṇaṃ atikkamma kusaggacchedamattato erapattena yaṃ laddhaṃ tad idaṃ dipayissati
350. Sabbesaṃ sattadosānaṃ vinayopāyakovido so 'va satthā pajānāti nāhaṃ jānāmi kiñcanaṃ
351. Vejjo Komārabhacco va bālakānaṃ hitāhitaṃ jānanti na tu bālā te evarūpā mayāṃ idha
352. Aggim pakkhaṇḍa athavā pabbataggā pateti vā yadi vakkhati kattabbaṃ ñātakārihi so jino
353. Anatikkamanīyaṃ ti yaṃ vuttaṃ tena satthunā jīvakaṃ papātaṃ va ārakā taṃ vivajjaye
354. Icc' evaṃ saddhayā sādhu paṭicchitvāna mud-dhanā  
yathānattivasen' eva kattabbaṃ satthu sāsanaṃ
355. Evaṃ sādhdhūren' eva pātimokkhaṃ hi rak-khitaṃ  
anantaṃ phaladaṃ hoti jinasammānamaṇḍitaṃ
356. Chasu dvāresu atthānaṃ āpāthāgamane sati satidovārikaṃ tattha upaṭṭhāpeyya paṇḍito
357. Te kilesamahācorā ālambanavanāsāyā na dhamṣenti manogehaṃ satārakkhe upaṭṭhite
358. Alan ditṭhamhi ditṭhaṃ va tad uddhaṃ na vikap-piyaṃ  
abhūtasāṅkappabalā bālā naṭṭhā harī viya
359. Disvā asucipiṇḍassa vaṇṇamattaṃ va bāliya aladdhā sādisaṃ kiñci yojenti padumādihi
360. Thanāṃ soṇṇasamuggāhaṃ mukhaṃ phullambujo-pamaṃ  
nettā nilambujanibhā muttā dantehi nijjitā
361. Aṅgaṃ aninditaṅgāya anaṅgasaṅgavaḍḍhanaṃ icc' evamādicintentā cittaṃ dūsentī attano
362. Tato mohavasen' ettha saṅgapāsena veṭhitā anayabyasanaṃ ghoraṃ papponti parikkappitā
363. Amejjhapotthakākāraṃ tanucchavivimohitā dehaṃ sabhāvato datṭhuṃ na sakkonti puthujjanā
364. Indriyāni kilesenti dose samrakkhituṃ pare indriyatthesu saṅgaṃ tu vārenti jinasāvaka

365. Satārakkho hi samaṇo indriyindriyagocare  
aniceādiṃ vipassanto sajjaniyaṃ na passati
366. Indriyassehi dunnīto dūrato hitamaggato  
apaviddho jano loke sadevāsurarakkhaso
367. Satiyan tamhi bandhitvā te duṭṭhasse sududdame  
paññāpatodā sārenti samaṇā satigocare
368. Sarīravedanācittadhammesu asubhādikā  
passitabbā yathātacchaṃ vuttā 'va satigocarā
369. Yaṃ yaṃ ālambanaṃ ñātuṃ icchanti jinasāvaka  
satiyā taṃ vipassitvā pacchā pesenti te mano
370. Evaṃ satiparānan tu dosā vicchinnapaccayā  
nāvagāhanti cittaḡgiṃ narakagḡgiṃ va nīrajā
371. Tasmā satidhuren' eva sammāsambuddhasāvaka  
paripūrenti nissaṅgā sīlaṃ indriyasamvaram
372. Sinehābaddhahadaye bandhave pi ca saddhaya  
pahaya pabbajitvāna dullabhe jinasāsane
373. Sammājīvam atikkamma sabbasādhunisevitam  
micchājīvena jīveyya yadi kucchissa kāraṇā
374. Kiñ ca gehe pariccattam āmisam āmisatthinā  
Ko vā tena guṇo laddho idha vā muṇḍiyaṃ vinā
375. Kuhanādihi vatthūhi gahaṭṭhe upalāliya  
laddhalābhena ājīvo micchājīvo ti vediyo
376. Sammājīvaṃ paṭiññāya micchājīvena jīvati  
yo so samaṇadhammā ca gihidhammā ca bāhiro
377. Sammājīvavisuddhassa ihaloke parattha ca  
sulabhā paccayā honti iti tena kim assutaṃ
378. Varāho vāsuciṭṭhāne chaḍḍetvā suddhabhojanaṃ  
hīnādhimuttito tassa cittaṃ dhāvati vā sadā
379. Galaggappattimattena yaṃ suvāvantasādisam  
bhavissati tad attham ko ājīvaṃ dūsayissati
380. Adhokkhipanto akkhini saṅṭhāpento gatādikaṃ  
adanto dantarūpāni karonto kin naṭo na so
381. Tiṇhena govikattena varam kucchividārito  
aññāya laddhalābhena na tu kucchivipūrito
382. Tassa nillajarājassa asagguṇavibhāvino  
athavā coraḡeṭṭhassa garahe ko na jīvikaṃ
383. Visuddham so hi saṅghagḡgiṃ katham nāmāvagāhati  
sitthapotthakarūpo va katham vā na vilīyati

384. Sahatthapādo evāhaṃ sirī ussāhalabbhiyā  
kim atthaṃ dūsayissāmi isivesaṃ durāsadaṃ
385. Yena yena upāyena yattha katthaci jīvitum  
sakkā ti ekacittam pi kinnu tassa na jāyati
386. Micchājīvopaladdhena paccayen' eva jivatā  
siyā nibbānamaggaggo pattabbo na tu aññathā
387. Tathāpi ca salajjassa sabbasattādhamocito  
micchājīvo kathaṃ sakkā paralālanavañcīto
388. Siyā jighacchāvīgamo tiṇabhakkhassa pīti kiṃ  
byaggho khādeyya nu tiṇaṃ saṃhatāmisabhojano
389. Rajjalābhassūpāyo 'yaṃ iti ñāpeti mānino  
vighāsaṃ kinnu khādanti nirāhārāpi sukkhitā
390. Kasim vaṇijjaṃ issatthaṃ aññaṃ vā pi ca tādisaṃ  
akarontena sakkā 'va jīvitum bhikkhapaṇḍato
391. Vitthiṇṇo Jambudīpo 'yaṃ maggāneke anāvutā  
sabbattha akusitena sukhaṃ sakkā 'va jīvitum
392. Iti viriyaṃ dhuraṃ katvā saranto Kassapādike  
ājīvasuddhiṃ rakkheyya akaronto anesanaṃ
393. Cīvaraṃ piṇḍapātāñ ca bhesajjaṃ sayanāsaṃ  
paṭisaṅkhāya seveyya laddhaṃ laddhaṃ vicakkhaṇo
394. Paṭisaṅkhānarahito paccayaṃ aññadattikaṃ  
gathito paribhuñjanto gādhaṃ khaṇati attano
395. Vaṇalepaṃ va vaṇito sādhu ñatvā payojaṇaṃ  
āhāraṃ paribhuñjeyya rasataṇhāvivajjito
396. Vātātapaparittānaṃ makkhikādinivāraṇaṃ  
vaṇacchādanacolaṃ va cīvaraṃ paṭisevaye
397. Tassa tassāmayass' eva paṭisedhanamattakam  
abyāpajjhatthikaṃ seve bhesajjaṃ snehavajjito
398. Sarīraṃ maṃsapīḍaṃ va anantopaddavaṃ idaṃ  
durakkhaṃ gopitabban ti nissaṅgo vasatim bhaje
399. Deho tḥātun na sakko ti paccayehi vivajjito  
tidāḍo ekadaḍo va daḍḍadvayavivajjito
400. Sammā payujjamāno so mahato 'tthāya vattati  
iti sammā payogatthaṃ dehaṃ rakkhanti paṇḍitā
401. Sarīrajalakampena cittaṇvā tadassitā  
vātāhatalataggo va na sakko ti samāhitum
402. Asamāhitacittassa na yathābhūtaḍassanaṃ  
ayathābhūtaḍassi hi na muccati kudācanaṃ



403. Tasmā cittasamādhattī sarīraparikkhaṇaṃ  
kareyya paṭisevento paṭisaṅkhāya paccaye
404. Agginā karaṇīyāni karonto suciram pi ca  
aggidosan na papponti upāyopagatā narā
405. Anupāyenūpagatā aggidosena aṭṭitā  
sadatthañ ca asādhentā dukkhaṃ papponti dāruṇaṃ
406. Aggīva paccayā ñeyyā aññāyopagamo viya  
snehapubbam asaṅkhāya āhārādinisevanam
407. Na bāhuviriyāyātaṃ na ca ñātikulāgataṃ  
parappasādaladdhaṃ kiṃ yuttaṃ gathitabhojane
408. Gathito mucchito santo bhūñjanto parabhojanaṃ  
suvāvantaṃ va bhūñjanto samaṇo hi jigucchīyo
409. Rasataṇhā paricīta anādīnavadassino  
sacittaṃ paridūseni atilūkhe pi paccaye
410. Rasataṇhāvīrabhitā sadādīnavadassino  
cittadosan na papponti ulāre pi ca paccaye
411. Ādīnavānupassī hi tidasīnopabhojīye  
paccaye pi ca nissaṅgo hoti nibbānabhāgiyo
412. Mattaṃ mattānisamsaṇ ca pahātabbañ ca tattato  
bahuso paccavekkhitvā bhaje aggīva paccaye
413. Tasmā paññādhuraṃ katvā ādīnavam apekkhiya  
paccavekkhaṇaṃ silaṃ parirakkhanti paṇḍitā
414. Evaṃ catubbidhaṃ silaṃ ñāyato parisodhitam  
susodhitasuvaṇṇaṃ va hoti icchāpasādhikam
415. Idam hi silaratanaṃ idhaloke parattha ca  
ānisamsavare datvā pacchā pāpeti nibbutim
416. Paccakkhaṃ hīnājaccam hi accantolāravaṃsajā  
narindā silasampannaṃ namassantiha bhāvato
417. Mānino brāhmaṇā vāpi gurūsūpi asannatā  
te pi silena sampannaṃ namassantiha bhāvato
418. Tānantarena ye vuddhā dhanissariyato pi vā  
te pi silena sampannaṃ namassantiha bhāvato
419. Kule jetṭhā ca purisā ye ca mātāpitādayo  
te pi silena sampannaṃ namassantiha bhāvato
420. Yaṃ namassanti tevijjā sabbabhumā ca khattiyā  
cattāro ca mahārājā tidasā ca yasassino
421. Devānam indo pavaro sabbakāmasamiddhiko  
so pi silena sampannaṃ namassati sadā sato

422. Jhānissariyatam patto yo hi Brahmā Sahampati  
so pi sīlena sampannaṃ namassati sadā sato
423. Ihāpi yadi sakkāraṃ silam phalati īdisaṃ  
kin nu sakkāravittthāraṃ paraloke phalissati
424. Pattharivāna sakalam sāgarantaṃ mahāmahiṃ  
saddo silavataṃ yāti brahmalokam pi taṃ khaṇaṃ
425. Paṭivātāṇuvātesu sabbatthāvihatakkamo  
iti silamayo gandho sabbagandhesu uttamo
426. Lāmakam paccayaṇ cāpi ghaṭanto attadatthikam  
yo nipphādetum asamatto gihībhūto sake ghare
427. So pi sīlena sampanno akaronto anesanaṃ  
Lābhi accantasetthānaṃ paccayānaṃ padissati
428. Padipentiva taṃ ete vihārā cārudassanā  
gagaṇullikhamānaggacetiyaḍḍhajaṃḍitā
429. Mahāmeghassarodāraberiviññātakālikā  
nekabhikkhusahassānaṃ sulabholārapaccayā
430. Atitucche pi dissanti dese uccācalūpamā  
hārahaṃsahimāmbhodapaṇḍarā cetiyādayo
431. Tucchassāpi vihārassa ulārā yādisī sirī  
sabbadesissarassāpi na gehe tādisī sirī
432. Yadi siladumindassa pupphamattam pi īdisaṃ  
lābhaggaḍḍāyakam tassa paralokaphalan nu kiṃ
433. Mahaṇṇavānaṃ sabbesaṃ sah' eva khalu bhūmiyā  
balād āvajjitānaṃ va phalogho āgamissati
434. Duṭṭhāpi tan na dhamsenti setthesu ca gaṇīyati  
tuṭṭho ca satataṃ hoti iṭṭhalobhena sīdati
435. Piyo sabrahmacārīnaṃ bhajānīyo ca silavā  
asamkito hi sambhogasaṃvāsādi 'raho pi ca
436. Avikkhaḍḍitasīlassa anavajjasukhaṃ hi yaṃ  
taṃ brahmāsuraḍḍevindaṇḍāgindaṇḍam pi dullabhaṃ
437. Sandiṭṭhikam asaṅkheyyaphalaṃ icc' evamādikam  
sīlasampattijaṇitaṃ ko nissesam bhaṇissati
438. Ihāpi yadi icc' evam anantaṃ silajam phalaṃ  
paralokaphalass' antaṃ ko hi tass' īdha ṇassati
439. Ekāhuposathenāpi paranimmitavattisu  
ṭṭhānaso upapaḍḍeyya iti vuttaṃ mahesinā
440. Kālapariyantikassāpi sīlass' eso phalodayo  
apariyantassa hi phalaṃ kiṃ vakkhāma ito paraṃ

441. Parassa vissāsanīyo sajanassa yasāvaho  
Kulālaṅkārabhūto ca ācāramhi pamāṇako
442. Anavañjasukhaṃ sīlaṃ kulaṅ ca uditoditaṃ  
dhanaṅ ca sāmiddhikaraṃ ṭhānaṃ vuddhā-  
nurūpakaṃ
443. Sinānaṃ 'nodakaṅ cāpi gandho cāpi disaṅgamo  
anugāmikatā chāyā chattaṃ rakkhitarakkhaṇā
444. Ariyānaṃ atho vaṃso sikkhāpi ca anuttarā  
sugatinā mahāmaggo patiṭṭhā avicāliyā
445. Iti diṭṭh' eva dhamme pi ānisaṃse asesake  
Ko nu gaccheyya pariyaṅtaṃ vadanto evamādike
446. Velāmadāne paṭṭhāya saṅghe dānaggasammatāṃ  
vatvā tato pi seṭṭhaṅ ti pañca sīlaṃ pakāsitaṃ
447. Maggañāṇopakārāya atho sīlavissuddhiyā  
dānassāpy antaram meru sāsapantārato 'dhikaṃ
448. Evaṃ mahānisaṃsaṅ ti viditvā sīlasampadaṃ  
nayaṅ ekanetto va rakkhe sīlaṃ catubbidhaṃ
449. Pātimokkhasaṃvaro indriyānurakkhaṇaṃ  
paccayānv-avekkhaṅ jīvasuddhi eva ca  
Taṃ catubbidhaṃ budhā sīlasuddhim iddhiyā  
pūrayitvā paṇḍitā māramaddanaṃ katā
450. Iti sīlaguṇaṃ vicintayanto  
kusalo jīvitahetuto pi sīlaṃ  
avikhaṇḍiya sādhu sodhayanto  
Abhinibbāti atandito ghaṭanto

## IX. BHĀVANĀNISAṂSA-GĀTHĀ.

451. Dāne sīle ca ye vuttā ānisaṃsā asesakā  
te mandabhāvanāyāpi saṃsijjhanti asaṃsayaṃ
452. Kilesapaṭipakkhaṃ va sabbhaṃ puññaṃ samāsato  
kilesummūlakāraṇā bhāvanā balavantarī
453. Sukaraṃ khujjarājena yaṃ siyā sattudūsanāṃ  
cakkavattinarindassa kathan taṃ dukkaraṃ siyā
454. Bhāvanābalayogena buddhabhāvo pi sādhiyo  
tadaññā kāhi sampatti bhāvanāya asādhiyā
455. Tadaṅgavikkhambbanato samucchadavasena ca  
kilesānaṃ pahānaṃ hi vaṇṇenti varavādino

456. Kilese dānasilādi tadaṅgena hananti hi  
vikkhambhethi hi te jhānaṃ maggo bhindati  
sabbathā
457. Bhāvanā eva jhānañ ca maggo ti ca vipassanā  
samatho ti ca niddiṭṭhā avatthantarabhedato
458. Vinīvaraṇaṃ ekaggam ekālambanasañṭhitam  
jhānan ti hi samakkhātam sesajjhānaṅgamaṇḍitam
459. Kāmacchando ca byāpādo thinamidham sakuk-  
kucçaṃ  
uddhaccaṃ vicikicchā ca pañca nīvaraṇāni 'me
460. Ekaggatā ti cittassa ekālambanasañṭhiti  
samatho ca samādhi ca avikkhepo ti taṃ vidū
461. Vitakko ca vicāro ca pīti cāpi sukham pi ca  
upekkhā ceti pañca te sesajjhānaṅgasaññitā
462. Caturaṅgaṃ tivaṅgañ ca duvaṅgekeka-aṅgakaṃ  
icc' evaṃ pañcadhā bhinnaṃ ekaggam jhāna-  
saññitam
463. Yad eva khalu ekaggam pañcamajjhānasammataṃ  
tad ev' ālambabhedena arūpajjhānasammataṃ
464. Ākāso c' eva viññānaṃ tadabhāvo ca taggataṃ  
cittam arūpajjhānassa ālambā caturo matā
465. Ayaṃ vutto navavidho samatho ti pavuccati  
samāpattī ti taṃ eva vadanti vadataṃ varā
466. Aniccādippakārena yathābhūtatthadassanaṃ  
vipassanā ca paññā ca vicayo ti pavuccati
467. Catusaccābhisamayaṃ ñānaṃ nibbānagocaraṃ  
maggāñānaṃ ti akkhātaṃ aggamaṃ nibbānapāpa-  
kaṃ
468. Samatho vipassanā cāpi yogino hi manorathaṃ  
pāpenti nibbānapuraṃ rathandhuri yugaṃ viya
469. Ubhayesaṃ samāyogā na sā siddhi asādhiyā  
tassānisaṃse viññātā n'atthi añño anāyako
470. Diṭṭhadhammasukhatthaṃ vā phāsatthaṃ vā  
vipassitum  
bhavasampattipatthentā abhiññatthāya vā puna  
cattāratthavase ñatvā nibbattenti samādhayo
471. Kilesasaṅkhobhābhāvā sukhaṃ cittavivekajaṃ  
diṭṭhadhamme pi vedeti pavaram bhāvanārato

472. Dassaniyo ca so hoti Kassapo va mahitale  
paññavā Sāriputto va Moggallāno va iddhimā
473. Nissaṅgo Ratthapālo va Nando v' indriyasamvuto  
Puṇṇo Sunāparanto va khantiyā ativissuto
474. Cīvarādisu santuṭṭho 'riyavaṃsānupālako  
sambhāvito ca viññūhi sadā sabrahmacārihi
475. Puṇṇo Mantāniputto va Soṇatthero va viriyavā  
nirāmisayaso bhāgī Anuruddhādikā viya
476. Aratiratisaho hoti nālābhe paritassati  
pavivekabhavā pīti pharate tassa mānasam
477. Nirāmisam sukham eva manan tam bhāvanābhavam  
mānasam aparāyattam mahāpurisasevitam
478. Bhāvitatto 'nubhotiha tidasindasukhādhikam  
diṭṭhadhamme sukham jhānam iti tasmā vibhāvitam
479. Anāvilamhi cittamhi phāsu hoti vipassitum  
Anāvilamhi uduke mukhass' olokanam viya
480. Aparihīnajhānassa yathādhikavasena hi  
rūpārūpabhavo hoti bhavo 'nantaguṇodayo
481. Bhāvanābalayuttassa abhiññāpi samijjhare  
sādhu sādhitavijjassa visesā iva mantajā
482. Iddhi paracittañāṇaṃ ca purimajāti-anussati  
dibbacakkhuṃ ca sotaṃ ca pañcābhiññā imā matā
483. Imāpi bhāvitattassa sacittavasavattikā  
tapovisesā hontīti bhāvetabbā hi bhāvanā
484. Sunetto sattavassāni bhāvetvā mettam uttamam  
Sattasamvaṭṭakappesu nepam lokam punāgami
485. Samvaṭṭe ca vivaṭṭe ca brahmaloke 'va samsari  
Chattimsakkhattum devindo āsi ten' eva kammunā
486. Anekasatakkhattum so cakkavatti mahāyaso  
āsīti sutvā kiṃ aññam bhāvanāvaṇṇanam vade
487. Aniccānantasaññāyo mettāto pi mahapphalo  
tāsam phalamahattam ko padesaññūpavaṇṇaye
488. Dahantā va udentīha bhavataṇham yato hi tā  
ātimando pi aggīva vattamāno sakāsayaṃ
489. Tato tā sattasaṅkhāre asiliṭṭhassa bhāvato  
mettāto pi visiṭṭhāti vuttā nibbānamaggadā
490. Velāmadāne paṭṭhāya yāva mettādikam phalam  
vatvā aniccasaññan tu accharāghātakālikam

491. Tato mahapphalataraṃ idan ti paridīpayi  
dīpabhūto tilokassa nāyako siddhidāyako
492. Tasmā aniccasaññā 'va bhāveyya satataṃ budho  
saṃsāraghoranarakā muttikāmo mahāguṇaṃ
493. Kammaṭṭhānaṭṭhāne paṭiṭṭhapetvāna cittaṃ ari-  
bhūte  
nīvaraṇe bhañjivā kāmaraṇaṅjayaṃ karitvāna
494. Rūpagarubhāraṃ ujjiya arūpaloke pi saṅgam  
apahāya  
calam iti bhavagataṃ akhilaṃ ṇatvā katvāna viri-  
yavaraṃ
495. Bodhipakkhiyadhamme bhāvetvā bhāvanābalap-  
pattā  
gatamaṇamaṇaṃ ajaraṃ vigataraṇaṃ vīrapu-  
risagataṃ
496. Asulabham abbhutam atulaṃ niccaṃ nīrujaṃ  
asokam atisantaṃ  
khaṇavaram avirodhentā nibbānapuraṃ bhajatha  
khippaṃ

X. PATTIDĀNĀNISAMSA-GĀTHĀ.

497. Attattham anapekhitvā paratthaṃ dīyate yato  
karuṇākataññūtāyogā pattidānaṃ visesitaṃ
498. Paṭikārapare loka āsādāsabyatamgate  
Upakārasamatthassa sato ko na kareyya kiṃ
499. Matassa kammadosena petabhūtassa jantuno  
iha vā vyasanaṭṭhassa upakattā sudullabho
500. Ye ānisaṃsā niddiṭṭhā dāne mānappahāyina  
savisesā 'va te sabbe pattidāne pi vediyā
501. Yadi te anumodanti paradattūpajivikā  
petā dānaṃ pariggayha tesam taṃ upakappati
502. Yaṃ yaṃ taṃ uddisitvāna dānavatthu paḍiyate  
taṃ taṃ tassa khaṇen' eva uppajjati asaṃsayam
503. Itidaṃ Sāriputtassa mātupetāya dānato  
sādhitabban tu sandehavigamatthaṃ vijānatā
504. Tassābhāve pi aññassa sajanassopakappati  
tasmiṃ sante asante pi dāyakā tu anipphalā

505. Saṃsāre anamattagge so loko tassa ñātihi  
suñño assāti aṭṭhānaṃ iti ñeyyaṃ hi yuttito
506. Yassa tassa manussassa ukkaṭṭhā lāmakāpi vā  
paccayā sulabhā eva viriyena pariyesato
507. Petā hi nekavassāni khuppiṃpāsāturāpi ca  
paccayā na labhant' eva gavesantāpi sabbaso
508. Tesāṃ sakammadosena sannānaṃ byasaṇṇave  
byasaṇṇapagamopāyam atthīti suvinicchitaṃ  
akaronto care yo hi tamhā nikkaruṇo nu ko
509. Tasmā santo sappurisā kataññū katavedino  
petadānādikaṃ patti denti kārūññacoditā

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XI. ANUMODANĀNISAMSA-GĀTHĀ.

510. Issāvvyāpādamaccheraṃ vihiṃsā cāpi nāsiya  
guṇārādhitacitto yaṃ anumodati modako
511. Yato tato mahesakkho surūpo bhogavāpi ca  
dighāyuko sadā haṭṭho hoti puññānumodako
512. Vissajjetvāna nissaṅgaṃ catupaññāsa koṭiyo  
katvā Jetavane ramme vihāraṃ cārudassanaṃ
513. Soṇṇabhiṅkārahathassa sudattassa sirīmato  
disvā sabbaññubuddhassa saṅghassa dadato sirīṃ
514. Aho dānaṃ ti bahuso udānaṃ abbhudirayaṃ  
mānavo anumodanto adento kākaṇaṃ pi ca  
dāyakato pi adhikaṃ alattha kusalodayaṃ
515. Akatvā kāyavācāhi adatvā kiñci hatthato  
cittappasādamatto pi yadi evaṃ phalāvaho
516. Anumodanaṃ puññaṃ cittāyattam mahāphalaṃ  
akaronto caranto hi socanīyo ayaṃ jano

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XII. DESANĀNISAMSA-GĀTHĀ.

517. Dārādāraṇaṇettādi dānaṃ datvā anekaso  
viraviriyena yo laddhaṃ dhammaṃ deseti saddhaya
518. Apatthento yasolābhasakkārādīni attano  
hitajjhāsayato eva satthu kiccakaro 'va so
519. Desakassa abhāvena yato apparaṇajakkhaka  
bahū saṃvijjamānāpi na phusant' eva nibbutiṃ

520. Tasmā sakkacca saddhammaṃ uggahetvā yathā-  
tatham  
saddhammagaruko hutvā aviññātaṃ avedayaṃ
521. Satthuno paṭipattiva caranto parahetukaṃ  
anāmisagarū hutvā dhammaṃ deseyya paṇḍito
522. Sabbadānaṃ dhammadānaṃ jinātīti jīno 'bravi  
Desayī desakavaro desanā dullabhā ti ca
523. Attho paḍiyamāno hi tato khippaṃ vigacchati  
Dhammo paḍiyamāno hi ubhayatthābhivaḍḍhati
524. Yoniso manasikāro atho saddhammadesanā  
maggaññaṃassa hetūti vutto maggaññunā sadā
525. Sabhāvaññaṃ dhammānaṃ saṃsārādīnavaññutā  
saccānañ cābhisamayo sabbe te desanā bhavā
526. Yato 'yaṃ desako dhammaṃ sabbasampattikāraṇaṃ  
deseti tasmā tassīdha sabbasampattiyo phalaṃ
527. Evam mahānisamsam pi yo saddhammaṃ sudulla-  
bham  
samattho pi na deseti viphalan tassa jīvitam

### XIII. SAVANĀNISAMSA-GĀTHĀ.

528. Saddhammaṃ suṇamānassa yo hi atthānusārino  
pamodo nidhiladdhassa daḷiddassā pi n' atthi so
529. Kilesamakkhikā cittaṃ santattaṃ savaṇagginā  
nāliyantī santattaṃ ayopiṇḍam va makkhikā
530. Paññavā suṇamāno hi saddhammaṃ buddhadesi-  
tam  
sugambhīram avitatham madhuraṃ amataṃ viya
531. Labhate paramaṃ pītiṃ devindenāpi dullabham  
tad evālam phalan tassa mā hotu paralokikaṃ
532. Saddhammassīdha gahaṇaṃ na hoti savaṇaṃ vinā  
gahaṇena vinā atthaparikkhā nopajāyati
533. Atthan tu aparikkhanto attano vā parassa vā  
asamattho 'va so hoti hitatthapaṭipattiyā
534. Pariyattim vinā dhammo na tiṭṭhati kudācanaṃ  
savaṇaṃ vinā pariyatti tasmāpi savaṇaṃ varaṃ
535. Nekakappasatussāhasamānito pi satthunā  
saddhammo na patitṭhāti savaṇena vinā yato



536. Tato tassāpi ussāhavesesaṃ samapekkhiya  
sotabbo eva saddhammo api nibbānadassinā
537. Yaṃ paññāvuddhikaraṇaṃ saddhammatṭhitikāra-  
ṇaṃ  
phalaṃ tassa pamātuṃ ko samattho sugataṃ vinā
538. Devarajjam pi sādhetuṃ samatthenāpi taṃ khaṇe  
anādiyivā taṃ dhammo sotabbo sugatāgato

## XIV. PŪJĀNISAMŚĀ-GĀTHĀ.

539. Mānaṃ pariccajivāna uppādetvāna gāravaṃ  
guṇaṃ upaparikkhitvā upakāraṃ va tādisaṃ
540. Buddhādisu guṇaḍḍhesu upakārisu vāpi ca  
sāddhākataññūtapaññāgāravādihi maṇḍito  
yato karoti pūjaṃ yo bhāvato vandanādihi
541. Tato so jāyati aḍḍhe kulamhi uditodito  
asaṅkitechhi sattehi bhāvato vadanārahe
542. Parattha pūjakosanto yattha yatthūpapajjati  
tattha tattha viṣiṭṭhaṃ so ṭhānaṃ labhati pūjīyaṃ
543. Pasādanīyavatthumhi pasādassa phalena hi  
aninditaṅgapaccaṅgo hoti pāsādiko naro
544. Kataññunā guṇavatā katapuññaphalena hi  
akataññujanassāpi katam phātiṃ gamissati
545. Kataññuno pi ca katam purāhi akataññunā  
mahāpabbatamattam pi accantānuṃ va dissati
546. Tasmā pubbopakāriṣṣa upakārāni paṇḍito  
kareyya hi yathāsatti katāni avināsayaṃ
547. Paññāpubbaṅgamaṃ katvā puññakammāni paṇḍito  
phalopabhogakāle pi hoti accantapaññavā
548. Sayam guṇaḍḍho hutvāna guṇaḍḍhe Buddhasāvake  
pūjayaty assa hi phalaṃ guṇaḍḍhaggo va ñassati
549. Abhivādanasilassa niccaṃ vaddhāpacāyino  
cattāro dhammā vaddhanti āyuvāṇṇo sukhaṃ balaṃ
550. Ekapupphaṃ cajivāna asītiṃ kappakoṭiyo  
duggatiṃ nābhijānāmi ekapupphass' idam phalaṃ
551. Pūjā ca pūjanīyaṇaṃ etam maṅgalam uttamaṃ  
ice' evamādigāthāhi pūjāsampatti dīpitā

552. Buddhe dhamme ca saṅghe vā kato eko pi añjalī  
pahoti bhavadukkhaggiṃ nibbāpetuṃ asesakaṃ  
553. Iminā pūtikāyena dubbalena pabhaṅgunā  
avassacchaḍḍanīyena yadi sakkā mahāphalaṃ  
554. Puññaṃ kātuṃ asārena sāraṃ varasukhāvahaṃ  
careyya taṃ akatvāna ko hi nāma sacetano

XV. VEYYĀVACCĀNISAMSA-GATHĀ.

555. Āpadāsu sahāyānaṃ lābho iṭṭhatthasiddhi ca  
parivārasampadā ceti veyyāvaccaphalaṃ matā  
556. Gilānaguṇavantaṇaṃ dānādikiriyaṃ vā  
veyyāvaccābhisambhūtaṃ ko phalaṃ vaṇṇayissati  
557. Yo gilānaṃ upaṭṭhāti so upaṭṭhāti maṃ iti  
mahākāruṇikenāpi so bhusaṃ parivaṇṇito  
558. Sabbaññuṃ sabbadassāvim sayambhūṃ aggapug-  
galaṃ  
upaṭṭhāti kathaṃ vā so kim idaṃ abbhutaḥbhutaṃ  
559. Parattham eva attattham iti passati so muni  
tenānacchariyaṃ tassa upakāriya so nara  
560. Tasmā gilānupaṭṭhāne sammāsambuddhavaṇṇito  
mahāguṇe yathāsatti kareyya param ādaraṃ  
561. Buddhādinaṃ guṇaḍḍhānaṃ veyyāvaccassa ko  
guṇaṃ  
vaṇṇitaṃ cintitaṃ vāpi samattho avināyako  
562. Pabhaṅgurena kāyena sukaraṃ puññaṃ uttamaṃ  
na kareyya kathaṃ viññū anummatto sacetano

XVI. SAMPAHAṂSĀNISAMSA-GĀTHĀ.

563. Pamodabahulo hoti sadā sabbhi pasamsiyo  
pasannamukhavaṇṇo ca pasamsābhirato nara  
564. Puññaakammaṃ karontānaṃ guṇaṃ tassa vibhā-  
vayaṃ  
hāsaṃ sañjanayitvāna yato vaddheti ādaraṃ  
565. Tato so jiṇṇagehassa upatthambhakaro viya  
labhate vipulaṃ puññaṃ puññaakammappasamsako

566. Puññaṃ asaddahantassa aññato va sukhatthino  
andhabhūtassa lokassa anattatthābhisāṅgino  
567. Ālassenābhibhūtassa aviññūjanasevino  
puññakammādarakaro satthukiccaṃ 'va so kare  
568. Ye cānumodane vuttā guṇā ye cāpi desane  
te ca yojjā yathāyogam asesā sampahaṃsane

## XVII. SARAṆĀNISAMSA-GĀTHĀ.

569. Tathāgataṃ vitarāṇaṃ catumāraraṇaṅjayam  
saraṇaṃ ko na gaccheyya karuṇābhāvitāsayaṃ  
570. Svākkhātaṃ tena saddhammaṃ saṃsārabhaya-  
bhaṅjakam  
Karuṇāguṇaṇjan tassa saraṇaṃ ko na gacchati  
571. Paripītāmataraṃsam saddhammosadhabhājanaṃ  
saṅghaṃ puññakaraṃ ko hi saraṇaṃ nāgamissati  
572. Ekādasaggisantāparahitaṃ ratanattayaṃ.  
karuṇāguṇayogena anotattātīsitalaṃ  
573. Saraṇaṃ ti gataṃ dukkhaṃ na sakkoti patāpituṃ  
yathā tiṇukkā nimmuggā anotattam abhāsare  
574. Bhītā hi saraṇaṃ yanti nadīpabbatakānane  
kā hi tesam saraṇatā maraṇaṃ yesu vijjati  
575. Yo ca Buddhaṅ ca dhammaṅ ca saṅghaṅ ca sara-  
ṇaṃ gato  
maraṇassāpi nāsajja karaṇaṃ tamhi vijjati  
576. Aho aññānarājassa āṇā balavati bhusaṃ  
sadose saraṇaṃ yāti yāya andhikato jano  
577. Dosavase karuṇābalaḥhino yo saraṇaṃ ti naro upa-  
gacche  
So karuṇam maraṇaggahakīṇṇe saṃsarat' eva  
bhavodadhimajjhe  
578. Yo atulo asamo dipadaggo kālabalapparimaddana-  
sūro  
taṃ saraṇaṃ ti gatassa hi loke sabbaraṇesu bhayan  
na hi atthi  
579. Te na Tathāgataṃ pabbatarājaṃ ye saraṇaṃ ti gatā  
naradevā  
te maraṇādibhayena vihiṇaṃ nissaraṇaṃ viraṇaṃ  
upayanti

## XVIII. ANUSSARAṆĀNISAMSA-GĀTHĀ

580. Yasmiṃ khalu mahānāma samaye ariyasāvako  
Tathāgataṃ 'nussarati saddhammaṃ saṅgham eva  
vā
581. N' ev' assa tasmim samaye rāgādipariyuṭṭhitam  
cittam hotīti suttesu anussati visesitā
582. Yaṃ yaṃ dānādikusalam anussarati bhāvato  
tassa tassānurūpam hi yasañ cānussatī phalam
583. Buddhass' ekaguṇam vāpi sato 'nussarato hi yā  
pīti sā tibhavissariyaladdhassāpi na vijjati
584. Tam anussarato rāgadosamohamahaggayo  
khaṇena parinibbanti mahoghen' eva aggino
585. Suciram parasattatthe avicchinnā anussati  
yassa tam sarato puñnam ko hi añño minissati
586. Na manussāmanussehi nāgarogānalehi vā  
īsakam pi bhayaṃ hoti ratanānussatikkhaṇe
587. Tasmānussaraṇīyesu Buddhādisu sagāravo  
anussareyya satatam samsārūpasamatthiko

## XIX. APPAMĀDĀNISAMSA-GĀTHĀ.

588. Sabbam puñnam samodhāya phalan tassa visesayaṃ  
nāyako nidhikaṇṇam hi visesenābhivaṇṇayi
589. Asādhāraṇam aññesaṃ acorāharaṇo nidhi  
pacekabhodhijinabhūmiṃ sabbam etena labbhati
590. Sabbaññuñānasataraṃsipajjotenāvabhāsītā  
karuṇāpuṇṇacandena katasītapariggahā
591. Dasa Buddhāmalabalodāraggahavibhāsītā  
kusalosadhitārāhi saṅkiṇṇā sabbato disaṃ
592. Suddhāsādhāraṇaññāsuvaṇṇamaṇisānuhi  
Buddhadhammorselehi avaruddhā samantato
593. Vesārajjamigindehi parisāvanarājisu  
sukhavissatthacārīhi accantam upasobhitā
594. Lokadhammānilākampadhitimeru dhajuggamā  
satipaṭṭhānaratṭhaḍḍhā padhānānilavijitā
595. Saddhammadesanāvassadhārāhi parisīcītā  
bojjhaṅgakusumākīṇṇā maggañjasamahāpathā

596. Guṇaṇṇavaparikkhittā silāmalatalā subhā  
Buddhabhūmī hi yā loke laddhā vīravarehi sā
597. Visiṭṭhā sabbabhūmiṇaṃ yaḍi puñṇena labbhati  
alabbhaniyaṃ puñṇena loke aññaṃ hi kiṃ siyā
598. Sabbhaṃ puññaṃ hi nissesaṃ manussatte samijjhati  
taṃ pabbatanadivijjalacandādicāñcalaṃ
599. Tasmā imaṃ khaṇavaraṃ laddhāsabbatthasādhakam  
ādittacelasīsā 'va yogaṃ samanuyuñjatha
600. Pamādaṃ dūrato katvā appamādo 'va seviyo  
kalyāṇamitte nissāya bhāvaniyaguṇākare
601. Pamādo sabbadosānaṃ hetūti parikittito  
appamādo tathā sabbaguṇānaṃ hetu sammato.
602. Pakkhandati anatthesu pamādo parikappito  
subhaṃ sukhañ ca niccañ ca attāti vipariyesato
603. Tato asuci bibhacchaṃ duggandhaṃ kimisaṅkulaṃ  
dehaṃ paramajegucchāṃ bhajāniyaṃ ti passati
604. Hatthāhārika-aggīva hatthasamparivattato  
iriyāpathacakkena bharaṇiyaṃ sudukkhato
605. Pabhaṅguraṃ parāyattaṃ paccayāyattaṃ appakaṃ  
patikārantaraṃ disvā mayhate sukhasaññayā
606. Cittassānantaraṃ cittaṃ pavattantaṃ nirantaraṃ  
uppajjitvā nirujjhantaṃ api dīpasikhā viya
607. Lahuppavattito tatha adisvāna aniccatāṃ  
niccaṃ ti patigaṇhāti pamatto cittasantatiṃ
608. Dubbale paccayāyatte nissāre khandhapañcake  
sarīrindriyaviññāṇasamavāyena sādhitāṃ  
suriyakantindhanādiccasambhūtaṃ iva pāvakaṃ
609. Kiriyaṃ avijānanto attā atthīti maññati  
maññanto Mārapāsena āsāsaññena bajjhati
610. Baddho tena yathākāmakaraṇīyo va hoti so  
ajjhohaṭo va balisaṃ maccho āmisatāṇhayā
611. Appamatto tu dhammānaṃ sabhāvaṃ anugāhati  
sabhāvaṃ anugāhanto maññaṇiyaṃ na passati
612. Tato so tibhavaṃ disvā nissāraṃ bhaṅguraṃ  
dukhaṃ  
narake ciravattho va tato nibbindate bhusaṃ
613. Tato so sattasaṅkhāre virajjati na rajjati  
viratto na cirass' eva vimuccati samāhito

614. Vimuttisāraṃ nāthassa sāsanaṃ sāradaṣṣino  
appamattassa vasato sā vimutto na dullabhā
615. Tasmā hi appamādena vihareyya sagāraṃ  
pattaṃ paramavirehi patthento paramaṃ padaṃ
616. Iti Saddhammopāyanam idam atigambhīraṃ  
amalavipulatthaṃ  
uddissa Buddhasomaṃ uparacitaṃ ganthabhīrū-  
naṃ
617. Mandānaṃ dhammakathāna yānabhiññānaṃ api ca  
sugamataṃ  
bhavatūti suttiyuttim avokkamitvā avitthiṇṇaṃ
618. Thātu ciraṃ saddhammo dhammadharā ca idha  
tiṭṭhantu  
saṅgho bhavatu samaggo sabbo loko sukhībhavatu
619. Mama Saddhamopāyanaracanussāhena janitapuñ-  
ṇena  
bhavatu sakalo pi loko tilokaniṭṭharapaṇasamatthiyo
620. Buddhapādena sahitaṃ laddhā mānusaṃbhavaṃ  
sāsane pabbajitvāna nālaṃ bhikkhu pamajjituṃ
621. Kikīva aṇḍaṃ camarīva vāladhiṃ  
piyaṃ va puttāṃ nayaṇaṃ va ekakaṃ  
tath' eva silaṃ anurakkhamānakā  
supesalā hotha sadā sagāravā

- 
1. Diṭṭhamittādiṭṭhamittā sabbe sappurisādayo  
anumoditvā-m-imaṃ puññaṃ pāpunantu sivaṃ  
padaṃ
2. Rājārājādhirājāno maccāmaccādisādhavo  
anumoditvā-m-imaṃ puññaṃ sādhayantu sivaṃ  
padaṃ
3. Sabbe sattā ca bhūtā ca hitā ca ahitā ca me  
anumoditvā-m-imaṃ puññaṃ bodhayantu sivaṃ  
padaṃ ti  
Pattidānānumodanāyi
4. Bhavābhava saṃsaranto yāva nibbānapattiyā  
jātissarena ñāṇena tihetupaṭisandhiko

5. Uppannuppannabuddhesu pūretvā sabbapāramī  
Maṅgalo viya sambuddho hutvā loke anuttaro
6. Saṃsāre saṃsarantānaṃ sattānaṃ hitamāvahaṃ  
dhammanāvāya te netvā tārayissaṃ bhavaṇṇavāti
7. Iti 'nekehi nāmehi kittiyā ca mahesinā  
vuṭṭhānagāminisattā parisuddhā vipassanā
8. Pubbayogo bāhusaccaṃ desabhāsā ca āgamo  
paripucchā adhigamo garusannissayo tathā  
mittasampatti c' evāpi paṭisambhidapaccayāti

### Notes.

[For the present text of the Saddhammopāyana I have had the use of a MS. (in Sinhalese writing) in the British Museum, Oriental, No. 2248, and the very accurate edition (in Sinhalese character) with Sanna by Batu-wantudāvē Pandit printed at the S'āstrādhāra Press, 1874. The differences between the MS. and the printed text are not very numerous or important. I have distinguished between va = eva and va = iva by printing 'va whenever it stands for eva.]

PAGE.	V.	PAGE.	V.
37.	27. MS. cāpi. B. c'eva.	39.	65. B. paṭivedo.
	30. MS. -atthiko	40.	68. B. sampasaññitā.
38.	35. MS. rajjadāno ucit- tāyo. The Sanna divides rajjadāno- citatāya into rajja- dāne and ucitatāya.		73. MS. sudubbuddhaṃ B. na subuddhaṃ
	44. K ā ṇ a k a c c h o p a m e n a for Kāṇa- kacchapopamena. See Therī G. v. 500, Com. p. 215.		80. MS. vañcanā.
	49. MS. ca. B. va . . . khaṇaggassātipā tanāṃ.		81. MS. mittābhijjanti kāraṇā.
39.	55. B. sampavācāhi.		84. MS. yaṃ yaṃ nijj- hāti . . . tasseva ijjhati aññāyen- añña.
		41.	85. MS. omits yo.
			92. MS. cittatā. B. vicittā.
			98. MS. lobhādhiggahitā ante.
		42.	103. MS. andhakarakatā- nanā.

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42. 104. MS. virūpatova.  
B. virūpateva according to Sanna = virupatā iva.
108. MS. aññamaññāvā-lambiya.
113. assasiṅgo, 'horns of a horse,' is not the usual expression to denote anything impossible or extraordinary. We expect to find sasa-singo = sasa-visāṇa, 'the horns of a hare' (see Jāt. III. p. 477, v. 80; Telak. 56).
43. 128. MS. pi ca.  
B. api.
135. MS. ayam.  
B. pyayam.
137. MS. avejjhāhārabhojinam.
44. 144. MS. khalupamsumhi.  
153. MS. nāsārajjūhi.  
B. nāsārajjumhi.
45. 159. B. ākottetvāna.  
160. MS. yāvane . . .  
passantā.  
172. MS. mātito.
46. 178, 179. These are from Aṅguttara III. 35. 4.  
179. MS. pharivā.  
B. phutā.

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46. 181. MS. . . . viravanto  
vidhāvanto ito  
tato
47. 189. MS. udikkhanteva.  
194. MS. koṭisimbali (see Telakātāha G. v. 38).  
B. kuṭasimbali  
MS. c'eva. B. cāpi.
198. MS. tahim.
201. MS. hi patikārattho  
pi dukkhamo
48. 210. MS. pāpakammānisevanan ti  
MS. adds after v. 210  
puññakammarato  
siyā ti ettha
49. 225. MS. adds vigatūpakilesehi desitānussatīti yā.  
227. MS. garūpadeso gamato.  
231. MS. saraṇena sara-nattanam.  
235. MS. aññāhi sampatti.  
242. MS. yahim.  
B. yamhi.
50. 247. MS. pāpakammara-tāvāsa.  
248. sabbotuka (see Anāgata Vaṃsa v. 15-17).  
252. MS. kāmajasukham.
52. 281. MS. khāṇe.  
B. khate.



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52. 277. MS. katassavāvag-  
anthesu parisam  
akatassavam.  
52. 282. MS. patato va.  
B. pāteva.  
Sanna' pāto iva.  
290. MS. avaso anubha-  
vissāmi.  
53. 294. MS. akatāsato.  
297. MS. iṭṭhanimittāni.  
312. MS. appadūsiyo.  
54. 313. MS. saggūojaharo.  
324. MS. yamhi.  
325. MS. tuṭṭham haṭṭ-  
hatthasiddhiyā.  
326. MS. paralokikaṃ.  
329. MS.-sādhakathāya.  
55. 338. MS. ameyyānan tu  
santānaṃ dussilā.  
340. MS. anayāsutta-  
yuttiyā.  
344. MS. vinayādiṃ.  
56. 353. MS. jīvitukāmo.  
358. MS. naṭṭhākapīviya.  
362. MS. parikkapato.  
57. 370. MS. nīrajaṃ.  
380. MS. adhakkhipanto.  
382. MS. athavā corajett-  
hassa ko na gara-  
heyya jīvikam.  
58. 385. MS. sakko ti.  
388. MS. na. B. nu.  
396. MS. vaṇacchādana-  
colam.  
397. MS. sahavajjito.  
400. MS. atthāya.  
59. 405. MS. addhitā.

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59. 406. MS. sahapubbaṃ.  
407. MS. viriyādhigataṃ.  
412. MS. tatthato.  
417. MS. garusūpi.  
60. 426. B. lāmakā paccayā.  
433. MS. balā āvajjitānañ  
ca.  
61. 443. MS. anugāmikatac-  
chāyā.  
449. MS. paccayābhivek-  
khanam.  
452. MS. kilesummūla-  
kāraṇabhāvanā.  
62. 464. MS. tadābhāvo.  
63. 476. MS. hoti alābhe.  
490. MS. mettādiṃ.  
64. 494. MS. malaṃ.  
B. calam.  
65. 505. MS. anamattaggehi  
saṃsāre.  
507. B. pariyesantāpi.  
508. sannānaṃ cf. Dhṃ-  
v. 327.  
514. MS. kusalodakaṃ.  
66. 522. MS. desayī desaka-  
varo desetā ca  
dullabho.  
524. MS. hetuhi.  
529. MS. analliyanti.  
532-3. MS. gahanam.  
67. 546. MS. pubbopakaras-  
sa.  
548. MS. pūjayantassa.  
550. MS. asīti.  
68. 555. MS. parivārasampa-  
dam . . . matam.  
557-8. MS. upatṭheti.

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68. 559. MS. tena anacchar-  
antassa.  
562. MS. pabhaṅgunena.  
. . . anumatto.
69. 566. MS. ca. B. va.  
571. MS. puññākaraṃ so.  
573. MS. nimuggaṃ.  
577. MS. maraṇaggaha-  
kinne.
70. 580. MS. anussarati . . . ca.  
581. MS. visesatā.  
584. B. mahoghon eva.  
MS. and Sanna  
mahoghena va.  
588. MS. nidhikaṇḍaṃ.  
589. MS. acoraharaṇo  
(see Kh. viii. 9, 15).  
590. MS. pajjoteñavabhā-  
sitā, altered from  
pajjotenevabhāsītā  
. . . . katamsīta  
pariggahā.  
592. MS. -suvanṇamani  
siddhihi.  
593. MS. sukhavissañka-  
cārīhi.  
594. MS. padhānīlavijitā.  
595. MS. bojjaṅgakusu-  
mākiṇṇa.
71. 596. MS. vīravehi yā.  
602. MS. attānīti vipari-  
yaye.  
604. MS. hatthahārika-  
aggīva. . . iriyā  
pathikacakkena  
haraṇiyam.  
605. MS. pabhaṅgunaṃ

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71. 605. . . . paccayāmat-  
tam appakaṃ pa-  
tikāraṃ.  
607. MS. panigānhāti.  
608. MS. sūrakanti-  
dhanādicasam-  
bhūtam.  
611. MS. hi. B. tu.  
612. MS. bhaṅgunaṃ.
72. 615. Here ends the "Ap-  
pamādānisamsa-  
gāthā."  
617. MS. pīca. B. apīca.  
MS. avitthinaṃ.  
618. MS. ṭhātum ciraṃ  
saddhammo sad-  
dhammadharā id-  
ha ṭhātum.  
619. MS. samattho ti.  
In the MS., ll. 618, 619  
follow. 620, 621.  
After line 621, MS. adds—  
"Iti bhadanta Ānandatthere-  
na kataṃ Saddhamopāyanas-  
sa saññāharaṇaṃ samattaṃ."  
621. This verse is bor-  
rowed from Bud-  
dhaghosa's Sum-  
aṅgala Dīgh. I. 1.  
7, p. 56.
72. 1. MS. daḥhamittādit-  
ṭhamittā, but at end  
of Sanna ditṭha°.  
3. Pattidānānumoda-  
nāyi not in MS.  
text, occurs at  
end of Sanna.

Verses 7 and 8 are not in the MS. text, but occur at end of Sanna.

Instead of these lines, MS. has, "subham atthu sayambhu hessaṃ."

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## Notes and Queries.

BY THE

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### ACCĀDAHATI.

Childers has no references for this word ; but the gerund *a c c ā d h ā y a*, occurs in the phrase “*pāde pādaṃ a c c ā d h ā y a*” (M. P. S. IV. p. 47 ; *Āṅuttara* III. 16. p. 114).

*ACCĀDETI*, from root *chad*, ‘to put on,’ occurs in M. P. S. IV. p. 46 : “*maṃ a c c h ā d e h i*. *Āṅuttara* III. 13, p. 107, “*Kasāyāni vatthāni a c c h ā d e t v ā*” (see *Vimāna* 22. 5 ; see *Thera G.* v. 70).

### AÑJASA.

The only meaning given to *a ñ j a s a* by Childers is that of ‘road,’ but it also signifies (as in Sanskrit) ‘smooth,’ ‘even.’

*Ākāsa-dhātu a ñ j a s o hoti* (Sum. p. 201).

“*Sukhaṃ sukhattho labhate tad ācaram kittiṅ ca pappoti yas’ assa vaḍḍhati*

*Yo ariyam aṭṭhaṅgikam a ñ j a s a ṃ ujum bhāveti maggaṃ amatassa pattiyāti*”

(*Thera Gāthā* v. 35).

“*Tvaṃ ca me maggaṃ akkhāhi a ñ j a s a ṃ amat’ogadham*” (Ibid. v. 168).

“*Maggañ c’ imam akuṭilam a ñ j a s a ṃ sivam*” (*Vimāna Vatthu* 16, 7 ; see also 50. 20).

## ATI-DHONA-CĀRĪ.

Childers on the authority of some Commentary explains this term as 'one who lives transgressing the paccaya-sannissitā-sīla' (cf. the Com. to Dhammapada v. 240), "atidhona cārī ti dhonā vuccati cattāro paccaye. Idha pavatham etehi paccavekkhitvā paribhuñjanattham paññātam atikkamitvā cattāro atidhona cārī nāma idaṃ vuttam hoti," &c.

"Ayasā va malam samuṭṭhitam taduṭṭhāya tam eva khādati

evam atidhona cārīnaṃ sāni kammāni nayanti duggatiṃ" (Dhammapada v. 240).

Prof. Fausböll translates atidh<sup>o</sup> by 'transgredientes;' Prof. Max Müller by 'transgressing;' but they throw no light upon the meaning of dhona.

Ati-dhona-cārī means, I think, 'practising impurity,' 'transgressing purity.'

Dhona occurs several times in the Sutta Nipāta, and is translated by Prof. Fausböll, who connects it with the root dh<sup>u</sup>, 'to shake,' 'he who has shaken off sin.'

"Dhona ssa hīn' atthi kuhlīci loke  
pakappitā diṭṭhi bhavābhavesu  
māyañ ca mānañ ca pahāya dhono  
sa kena gaccheyya anūpayo so"

(Sutta Nipāta IV. 3. 7; see II. 12. 9; IV. 6. 10).

The Mahāniddeśa connects dhona with dhov (Sk. dhāv), 'to wash,' as well as with dh<sup>u</sup>, 'to shake:'—

"Dhona vuccati paññā. Tāya paññāya kāyaduccaritam dhutāñ ca dhotañ ca sandhotañ ca niddhotañ ca . . . .  
pe . . . . assā (read arahā?) imehi dhoneyyehi  
dhammehi samupeta upāgato . . . . tasmā arahā dhono"

(Com. on Sutta Nipāta IV. 3, 7).

Dhona signifies an arahat, 'one by whom all sin has been washed away,' and represents an old pp. dh<sup>u</sup>na (Cf. Sk. dh<sup>u</sup>tā, 'purified,') whereas from dh<sup>u</sup>, 'to shake,' the pp. is in Pāli dh<sup>u</sup>tā or dh<sup>u</sup>na.

There is another *d h o n a* in *Jāt. III. p. 160.*

“*Ayam eva so Piṅgiya d h o n a-sākho  
yahim ghātayim khattiyānaṃ sahaṣṣaṃ  
alaṅkate candanasāralitte  
tam eva dukkham paccāgataṃ mamāti.*”

*D h o n a* is explained in the *Com.* by *patthata*, ‘spreading.’ But as the *Nigrodha* tree was consecrated to a *devatā*, I think *d h o n a* means ‘pure,’ ‘consecrated.’

#### ADDĀYATE.

“*Addāyate* (v. l. *allāyate*) *ayam rukkho api vāri  
ca sandati*” (*Jāt. IV. p. 351*).

Here *addāyate* (*Sk. ārdrayate*) means ‘to be wet.’

#### ANUDHĀRETI.

“*Setañ ca chattaṃ anudhārayum marū*” (*Sum. p. 61*).

A parallel passage in *Jāt. I. p. 53* has *d h a r i y a m ā n o*.

In the prose version, preceding the *Gāthā*, we have, without any various reading, *anuhīramāne*, from *anuhī* (*setamhi chatte anuhīramāne sabbā ca disā anuviloketi*), which in *Sanskrit* means ‘to imitate.’

*Anudhāreti* (*anudhī*, not in *Sanskrit*), ‘to hold up.’

#### APACCHĀPURIMAṀ, APUBBAM ACARIMAṀ.

“*Bodhisattassa patanañ ca kañcanakakkaṭakassa sāta-kantarato laṅhanañ ca kākassa āgantvā Bodhisattassa ure miliyanañ ca apacchāpurimaṃ*” (*Jāt. III. p. 295*).

*Apacchā-apurimaṃ*, ‘not before and not after,’ =simultaneously.

“*Evam eva kho . . . dhammasantati sandahati, añño uppajjati añño nirujjhati, apubbaṃ acarimaṃ viya sandanati*” (*Mil. p. 40*). See *Mahāvīyatpatti p. 41*.

*Apubbaṃ acarimaṃ* occurs also in *Puggala I. 19*, and it is thus explained in the *Com.*, “*apure apacchā ekappahārena.*” See *Dhammapada pp. 83, 90*.

## ABHAYŪVARA.

“A bhayūvarā ime samaṇā Sakyaputtā, na yime labbhā kiñci kātum” (Mahāvagga I. 42).

The Cambodian MS. Or. 1261 (British Museum) supports this reading.

In the Vinaya Texts I. p. 197 abhayūvara is translated ‘secure from anything.’ There is no such word as uvara; but ūvara might possibly represent uvvara = udvara from vṛi + ud. This, however, would not satisfy the requirements of the sense of the word.

In Jaina Prakrit uvarao is equivalent to Pāli uparato, and I think that abhayūvara = abhayūparata, a term which we actually find in the Puggala I. 12, p. 13. “Satta sekhā bhayūparatā ye ca puthujjanā silavanto : arahā abhayūparato.”

The Com. to the Puggala has the following note—  
“Bhayaena uparato ti bhayūparato. Sattā pi sekhā puthujjanā va bhāyitvā bhāyitvā pāpato oramanti pāpaṇa karonti . . . Khīnasavo imesu catasu bhayesu\* ekam pi na bhāyati, so hi sabbaso samucchinnabhayo, tasmā abhayūparato vuccati.”

## ABHINIROPANA.

“Vitakkassa abhiniropana-lakkhaṇaṃ tathaṃ avitatham” (Sum. p. 63).

“Vitakkitaṇṇaṃ ti abhiniropana-vasena pavatto vitakko” (Ibid. p. 121).

“Sammā - abhiniropana - takkhaṇo sammā-saṅkappo” (Ibid. p. 314, l. 2).

“Viśesato paṇ’ ettha sammā-saṅkappo saha-jātadhamme abhiniropeti” (Ibid. 314, l. 14).

Abhiniropana, ‘investigation, reasoning,’ from the causal of abhi-ni-ruh, not in Sanskrit, ‘to investigate.’

The Mahāvyaṭpatti (p. 94) has abhinirūpaṇā.

\* The four fears are duggati-bhaya, vatta-bhaya, kilesa-bhaya, apavāda-bhaya.

## AVAKKHALITA.

“N’ atthi tattha vālaggamattam pi avakkhalitam’  
(Sum. p. 66).

Avakkhalita (v. l. apakkhalita) from avasskhal, not in Sanskrit, ‘move,’ ‘falter.’

## AVADĀYATE.

Bhūtānaṃ nāvadāyissaṃ (Jāt. IV. p. 178).

Avadāyati (avādāy not in Sanskrit), ‘to have pity on,’ ‘have compassion for.’ Cf. Sk. avadayate.

## AVAGATA.

“Gato ti avagato atito patto paṭipanno ti attho” (Sum. p. 67).

Avagata = apagata (see also Sum. p. 141). Compare avākari = apākari, ‘removed’ (Vimāna 48. 5).

## AVASEKO.

“Yathā hi yaṃ telaṃ mānaṃ gahetuṃ na sakkoti, visanditvā gacchati, taṃ avaseko ti vuccati” (Sum. p. 141).

AVA-SEKA is the Sk. avaseka, ‘sprinkling.’ See my note on AVASEKA in the P. T. S. J. for 1886.

## AVYĀSEKA.

“Avyāseka-sukhan ti kilesa-vyāseka virahitattā avyāsekaṃ asammissaṃ parisuddhaṃ adhicittasukhaṃ paṭisamvedeti ti” (Dīgha II. 65; Sum. p. 183).

“Avyāsekā amukharā atthacintāvasānugā” (Thera Gāthā v. 926).

## ĀḶAMBA.

“Āḷambo gaggaro bhīmo sādhuvādi pasamsiyo” (Vimāna 18. 9 = 50. 24).

The Sanskrit is āḍambara, ‘drum;’ and we find the corresponding āḷambara also in Pāli (Ibid. 54. 18); but the shorter form is confined to the Pāli.

## ĀTĀPETI.

“Ye paṇa taṃ nibbānaṃ pariyesanti te kāyaṃ ca cittaṃ  
ca ātāpetvā . . . ekantasukhaṃ nibbānaṃ anubhāvanti”  
(Mil. p. 314-5).

“Visamabhojanena kāyaṃ ātāpeti” (Ibid. p. 315).  
ĀTĀPETI, the causal of ātāp, ‘to inflict pain upon.’

## ĀNADATI.

“Sampesito va raññā nāgo koṇco va ānādītvā  
Paṭisakkītvā nisīdi garubhāraṃ asahamāno”

(Jāt. IV. p. 233).

Ānādātī (Sk. ā-nād), ‘to trumpet.’

## ĀPHUSATI.

“Tathev’ ahaṃ samathasamādhim āphusim”  
(Vimāna XVI. 9).

Āphusātī (ā-spriç, not in Sanskrit), ‘to attain to,’  
‘to reach.’

## ĀBHUJATI.

In “pallankaṃ ābhujātī” (Jāt. I. 71. l. 27; Sum.  
pp. 58. 210), ‘to sit cross-legged as a devotee with  
straightened back,’ ābhujātī signifies ‘to bend to or in.’  
Sanskrit ābhujātī = to bend slightly.

For ābhujātī we often find the reading ābhujātī  
(see the passage quoted in the Sum. p. 210. note 10). In  
Jāt. IV. p. 456, we read of a serpent sarīraṃ dāna-  
mukhe vissajjetvā bhoge ābhujītvā, &c.

Here ābhujātī is used in the sense of ‘to contract,’ and  
we may compare “sankhipitvāna bhoge” (Dāṭha Vamsa  
4. 35).

In Buddhavamsa 2. 92. = Jātaka. I. p. 18 verse 101  
we find the phrase mahāsamuddo ābhujātī, ‘the great  
ocean contracted, or receded.’

In Milinda Pañha we find ‘Kāyo paṇa ābhujātī nib-  
bhujātī samparivattati.” (p. 254.)

We have in Sanskrit compounds of bhuj with a va, ā, ni r,  
and vi-ni r, and there is a curious use of vi-ni-bbhujātī

in Mil. p. 63, where we should expect to find *vinibbhajitva*:  
 “Sakkā nu kho . . . tesam rasānaṃ ekatobhāvangatānaṃ  
*vinibbhujitvā vinibbhujitvā rasam āharitum.*”  
 Here *vinibbhujati* is to separate, isolate. A confusion  
 between the two words is also evident from the fact that  
*vinibbhujitvā* occurs with the various reading *vinib-*  
*bhajjitva* in Therī G. 47:—

“Yo nam *vinibbhujitvā abbhantaram* assa *bāhiram*  
*kayirā.*”

“Sā *ubbhujitvā aṅgajāte abhinisīdi*” (Sutta Vibhaṅga  
 I. p. 40).

Here *ubbhujati* means to lift up (the clothes). See  
 Cullavagga VIII. 10. 2.

#### ĀMANTAṆIKĀ.

“Āmantaṇikā rañño 'mhi Sakkassa vasavattino” (Vi-  
 māna XVIII. 8).

Does *āmantaṇikā* here mean ‘a favourite queen’?

#### ĀMANTAṆĪYO.

“Ācariyo brāhmaṇo mayham kiccākiccesu vyāvato  
*garu ca āmantaṇīyo ca dātum arahāmi bhojanaṃ*”  
 (Jāt. IV. p. 371).

Com. *āmantaṇiko ti āmantetabbayuttako.*

Cf. Sk. *āmantaṇīya*, ‘to be addressed,’ from *ā-manta-*  
*trayate.*

#### ĀBANDHANA.

“Ābandhanatthena *ñāti eva ñāti-parivaṭṭo*”  
 (Sum. p. 181).

*Ābandhana* (Sk. *ābandhana*), ‘tie,’ ‘bond.’

#### ĀMASATI, ĀMASANA.

“Kumbhiṃ *āmasati*” (Sutta Vibhaṅga I. p. 48).  
 (Jāt. III. p. 319).

“Āmaka-maṃsa-macchānaṃ paṭiggahaṇaṃ eva bhik-  
*kūnaṃ na vaṭṭati no āmasanaṃ*” (Sum. p. 78).

*Āmasati* (Sk. *ā-mṛiṣ*), ‘to touch, handle.’

## ĀMENḌITA.

“Hāse soke pasāde ca kare ā me ṇ ḍ i t a ṃ budho”  
(Sum. p. 228).

Āmeṇḍita, v. l. ā me ḍ i t a, (from ā m ṛ i ḍ not in Sanskrit), ‘sympathy.’

“Ā me ṇ ḍ i t a ṃ karoti,” ‘to show sympathy.’

Childers has ā me ṇ ḍ i t a in the sense of ‘repetition.’  
Perhaps ā me ḍ i t a is the true reading.

## ĀYAMATI, ĀYĀMATO.

Childers gives no authority for the use of these words:  
“Piṭṭhi me āgilāyati, tam ahaṃ āya missā mīti  
vatvā niddaṃ upagato” (Jāt. I. p. 491).

“Atisambādhe caṅkāme āyāmato ratanike vā ad-  
dharatanike vā . . . . atisambādhatā catuttho doso”  
(Jāt. I. 7).

## ĀYUSSA.

“Pañc’ ime dhammā a n ā y u s s ā”

“Pañc’ ime dhammā ā y u s s ā”

(Aṅguttara V. 125).

Āyussa (Sk. āyushya), ‘conducive to long life.’

## ĀLEPA.

“Sīsacchaviṃ sibbetvā ālepam adāsi” (Mahāvagga  
VIII. 1. 18).

Ālepa, Sk. ālepa, ‘liniment, ointment.’

## ĀLOKETI.

“Nando anudisaṃ āloketi” (Sum. p. 194; see pp.  
193, 196).

Ālokita (sb.), ‘looking at’ (Ibid. pp. 193, 204);

ĀLOKETĀ, ‘a looker on’ (Ibid. p. 194).

Ālokana (Sk. ālokana), ‘regarding’ (pp. 194–196).

Āloketi (Sk. ālokayati), ‘to regard.’



## ĀVARATI.

“Ajjatagge samma dovārika ā v a r ā m i dvāraṃ Nigaṇṭhā naṃ” (Sum. p. 235).

For āvata see Sum. p. 267.

Ā v a r a t i (Sk. āvṛi), ‘to shut to.’

## ĀVEṬHATI.

“Ā v e ṭ h i t a m (v. l. ā v e ṭ i t a m) piṭṭhito uttamañ-gaṃ” (Jāt IV. p. 383–385).

Ā v e ṭ h a t i (Sk. āveṣṭ), parivatteti, ‘to turn round.’

## ĀSAṄGA, ĀSAṄGĪ.

“Appo hutvā bahu hoti vaddhat’ eso akhantijo  
āsaṅgā bahupāyāso tasmā kodhaṃ na rocaye”

(Jāt. IV. p. 11).

“Ā s a ṅ g ī ā s a ṅ g a k a r a ṇ o” (Com.).

Ā s a ṅ g ī = Sk. āsaṅga, ‘attachment’; ā s a ṅ g ī = āsaṅgin, not in Sk., ‘attached.’

## ĀSAJJANA, ĀSADATI, ĀSĀDETI.

“Kiñ nu toraṇaṃ ā s a j j a paṭikkamasi kuñjara” (Jāt. II. 95).

“Ayaṃ pana Mittavindako . . . khuracakkam ā s ā d e s i” (Ibid. III. pp. 206, 207; see Cullavagga VII. 3. 12).

“So tassa aggaṇṅuṭṭhaṃ eva ā s ā d e s i” (Ibid. I. 481).

See Jāt. II. 52; III. 331; IV. 425; Saṃyutta IV. 2. 8; Cullavagga I. 27; Sum. p. 276.

Ā s a d a t i (Sk. ā-sad), ‘to approach, attack, strike.’

Ā s a j j a = Sk. āsādyā, ‘approaching.’

Ā s a j j a n a, ‘attack’ (Cullavagga VII. 4. 8).

## ĀSAPPANĀ.

“Yasmā pana Buddhānaṃ eka-dhamme pi ā s a p p a n ā p a r i s a p p a n ā n’ atthi” (Sum. p. 69; see p. 214).

Ā s a p p a n ā and p a r i s a p p a n ā from ā-sṛip (not in Sanskrit) are used for ‘doubt, distrust.’ See Dhammasaṅgaṇi, 1004, 1118, 1235.

## ĀSABHA, ĀSABHAṆṬHĀNA.

Childers quotes āsabhā in the sense of 'belonging to a bull, taurine,' without any references.

Āsabhā is used with the meaning of great, noble, exalted:—

“Āsabhīñ ca vācam bhāsati” (Jāt. I. p. 53; Sum. p. 61).

Āsabhāṇṭhāna = the noble state, the state of a Buddha.

“Āsabhāṇṭhānanān ti seṭṭha-tṭhānaṃ uttamattṭhānaṃ” (Com. to Aṅguttara IV. 8). See Mahāvyaṭpatti, p. 90.

“Āsabhaṇṭhānatṭhāyī” (Sum. p. 31).

Nisabhō is employed in the meaning of a great man (usabha, vasabha) in Saṃyutta III. 2, 9.

“So ñāti-saṅghaṃ nisabhō bharitvā  
anindito saggam upeti ṭhānanān ti.”

“Aparājite nisabhaṇḍāne bodhipallaṅkamuttame  
pallaṅkena nisīditva bujjhissati mahāyaso”

(Anāgata Vamsa v. 67).

The Com. explains nisabhaṇḍāne by uttamattṭhāne, and there is a v. l. mahattṭhāne.

We must, therefore, correct nisabhaṇḍāne to nisabhaṇṭhāne = āsabhāṇṭhāne.

## IKKHAṆĪKĀ.

“Rājagahe ikkhaṇīkā ahoṣi” (Sutta Vibhaṅga I. p. 107). See Jāt. I. 456, 457.

## IṆĀYIKA.

Childers, on the authority of the Abhidhānappadīpaka, assigns to iṇāyika the sense of 'debtor,' but cites no texts in support of this meaning. In the following passages the word is used to denote 'a creditor,' not 'a debtor':

“Na hi mayhaṃ brāhmaṇa paccūsamhi iṇāyikā  
Detha dethāti codenti . . .”

(Saṃyutta VII. 1. 5).

“Te iṇāyikehi upaddutā vasitum asakkontā” (Jāt.  
IV. p. 159).

“Iṇāyikehi codiyamāno cintesi” (Ibid. p. 256).

In the Commentary to v. 443 of Therī G. p. 213, we find *dhanika* explained by *iṇāyika*: “*dhanika-purisa-pāta-bahulambhī iṇāyikānaṃ purisānaṃ adhipatana-bahule, bahūhi iṇāyikehi abhibhavitabbe.*” The Com. to Cār. Pit. II. 6 explains “*dhanikehi paripīlito*” by “*iṇāyikehi codayamāno.*”

In *Sumaṅgala*, p. 215, we find *iṇa-sāmika* = creditor.

“Tass’ evaṃ pahīna-kāmacchandassa yathā iṇa-muttassa purisassa iṇa-sāmike disvā n’eva bhayaṃ na chambhitattā hoti.”

*Iṇāyika* can hardly therefore represent Sk. *ṛinika*, ‘a debtor.’

In the following passage from the *Mahāvagga* *iṇāyika* is employed for ‘debtor.’

“Tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhasu pabbajito hoti. *Dhanikā* passitva evaṃ āhaṃsu—ayaṃ so amhākaṃ iṇāyiko handa naṃ nemāti” (*Mahāvagga* I. 46).

In the first and third quotations *codenti* is used in the sense of ‘to dun,’ but for *codiyamāna* we sometimes find *tujjamāna* (*Sum.* p. 213).

*Vodāya* in *Jāt.* IV. p. 184, is wrong, and *codāya* ought to be in the text.

#### IÑJATI, IÑJANĀ.

*Lomaṃ na iñje*, *Therī G.* v. 231, p. 145; *Thera G.* v. 386, p. 42; *Saṃyutta* V. 5. p. 132; VII. 2. 8, p. 181. *Sumaṅgala*, 167.

*Iṅgita*, *Therī G. Com.* p. 185, is used much in the same sense as *iñjita* (1. movement, gesture; 2. evil impulse, or

affection). See Jāt. II. pp. 195, 408; Sutta N. V. 3. 1; Anguttara III. 32.

“Esā kāyassa iñjanā” (Sutta Nipāta, I. 11. 1).

#### ITIHĀSA.

Childers gives no references for *itihāsa*, but see *Dīgha* III. 1. 3 (Sum. p. 247).

#### ITIHĪTIHA.

“Ye me pubbe vyākamsu  
‘icc-āsi iti bhavissati  
sabban taṃ itihītihaṃ  
sabban taṃ takka-vaḍḍhanam”  
(Sutta N. V. 9. 1 = V. 18. 12).

*Itihītiha*, ‘oral tradition.’ Cf. *Sk. itiha*, this indeed, according to tradition.

#### ĪTI, ĪTIKA.

“Sabbā itiyō apagacchanti” (Mil. p. 152).

“So vuccati megho anītikō anupaddavo vassati” (Mil. p. 304).

Īti (Sk. īti), ‘ill, calamity.’

Cf. “Iddhā phitā ca khemā ca aniti-anupaddavā” (Anāgata Vamsa, 40).

#### INDHANA.

“Anedho dhūmaketu vā ti an-indhana o aggi viyā” (Jāt. IV. pp. 26-7; see Therī G. Com. p. 211).

*Indhana* = *Sk. indhana*, ‘fuel.’ For *idhuma*, ‘fire-wood’; see *Tela-kaṭāha-gāthā*, p. 53, J. P. T. S. 1884.

#### IRIYATI.

“Kacci suddho iriyasi” (Jāt. III. 498).

In the Com. *iriyasi* is explained by *viharasi*. Cf. *viharatīti iriyati*, *pāleti* (Sum. p. 70).

In the following passages *iriyati* has its primary meaning of ‘to move, wander about.’ Cf. *Sk. iyarti*, *āryati*

from the root ṛi, 'to move,' and irte from root ir, 'to move.'

"Yadā ca avijānantā iriyanti amarā viya" (Thera G. v. 276, p. 33).

"Bhagavā hi kāme abhibhuyya iriyati" (Sutta Nipāta V. 12. 1).

## ISIKĀ.

Childers has isikā, a reed; but we ought perhaps to read isikā, as the word is printed at Sum. p. 105, "isikā viya ṭhito." Compare, however, esika = Sk. aishika. Childers gives esika as fem., but it is neuter in Jāt. II. p. 95; and fem. in Com. to Anāgata Vamsa v. 7.

## ISSANTI.

"Devā na issanti purisa-parakkamassa" (Jāt. III. p. 7).

Issati = Sk. irshyati, 'to envy.' Kaccāyana quotes the form issayati, 'to envy.'

## ISSATTHA, ISSĀSA, ISSĀSĪ.

"Tena kho pana samayena āyasmā Udayi issāso hoti" (Sutta Vibhaṅga II. p. 124; see Milinda, p. 232). "Dhanuggahāti dhanu-ācariya-issāsā" (Sam. p. 156).

Issāsa = Sk. ishvasa, 'an archer.'

Issattha = Sk. ishvastra is also used for 'an archer,' "issattho ālakam pariharati" (Mil. p. 418; see Sutta Nipāta III. 9. 24). For issatthaka see Mil. p. 419.

"Issāsino katahatthāpi dhīrā dūrepātī akkhaṇavedhino pi" (Jāt. IV. p. 494).

"Issāsino tī issāsā dhanuggahā" (Com.).

## ISO.

"Īso vanāni carasi samāni visamāni ca" (Jāt. IV. 209).

"Iso," 'lord,' applied to a 'black lion.'

## ĪHATI.

“Vedena ī h a t i ghaṭati vāyamatī ti vedehi” (Sum. p. 139).

I h a t i (Sk. īh), ‘to endeavour,’ ‘attempt.’

UKKAṂSA, UKKAṂSATI, UKKAṂSATO, UKKAṂSANA, UKKAṂSIKĀ.

“U k k a ṁ s āvakamse ti u k k a ṁ s āvakamṣāni hāyana-  
vaḍḍhanānam ev’ etaṁ vevacanam” (Dīgha II. 23; Sum. p. 165).

“Narī naro nijjhāpayam dhanena  
u k k a ṁ s a t ī yattha karoti chandaṁ”  
(Jāt. IV. p. 108).

For the causal ukkaṁseti see Jāt. II. p. 390.

“Eka-bhikkhussa hi eko araññatthāya eko dhotapādaka-  
rakkhanatthāyāti u k k a ṁ s a t o dve upāhana-saṅghāṭā ca  
vaṭṭanti” (Sum. p. 82). Cf. u k k a ṁ s e n a (Ibid. p. 110).  
Ukkaṁsaka (Jāt. II. p. 152).

“Anatt-u k k a ṁ s a n a t o apara-vambhanato” (Sum. p. 228).

“Sāmu k k a ṁ s i k ā ti sāmam u k k a ṁ s i k ā” (Ibid. p. 277).

U k k a ṁ s a (Sk. utkarsha), exaltation, praise.

U k k a ṁ s a t i (Sk. ut-kriṣh), ‘to praise.’

U k k a ṁ s a t o, ‘in excess.’

## UKKAṬṬHITA.

“Viṣam yathā halāhalaṁ telam u k k a ṭ ṭ h i t a ṁ yathā”  
(Jāt. IV. p. 118).

Bdf. read p a k k u d h i t a ṁ = pakuṭṭhitam. See “Notes  
and Queries” in Pāli Text Society’s Journal for 1884, p. 84.

U k k a ṭ ṭ h i t a, pp. of ukkaṭṭh (Sk. ut-kvath), ‘to  
boil up.’

## UKKANTATI.

“Mamsam ukkantati” (Jāt. I. p. 164).

Ukkantati (Sk. ut-kṛit), ‘to tear off,’ ‘tear out.’

Cf. okkacca (v. l. ukkacca) (Jāt. IV. p. 210).

## UKKAMATI.

“Sāmaṇero maggā ukkamitvā purato gacchanto asubham disvā . . . . aṭṭhāsi” (Sum. p. 185).

Sometimes we find *okkamati* with abl. in the sense of *ukkamati* “Atha kho Bhagavā maggā okkamma (v. l. ukkamma) (Udāna VIII. 5).

*Ukkamati* (Sk. ut-kram), ‘to step aside.’

## UKKALISSATI.

“Ukkalissanti nu kho mama sāvakā” (Mil. p. 143).

*Ukkalissati* = *ukkilissati* (Sk. ut-kliṣ), ‘to become depraved.’

## UKKĀSIKA.

“Anujānāmi bhikkhave ukkāsikanti” (Cull. V. 1. 5).

‘I allow you, O Bhikkhus, the use of an *ukkāsika*’ (Vinaya Texts III. p. 68).

Buddhaghosa explains *ukkāsika* by “*vattavaṭṭi*” which is not very intelligible.

In Khudda-Sikkhā, section xix., corresponding to Cull. V. 1, no mention is made of *ukkāsika*; but what we do find instead is *vattavaḍḍhi*. This evidently must correspond to Buddhaghosa’s *vattavaṭṭi*.

*Ukkāsikā*, from the root *kash*, might be translated by ‘rubber,’ a kind of pad (*vaṭṭi* = Sk. *varti*), or roll of cotton, with which the delicate bather could rub himself without too much friction.

If *vattavaṭṭi* be the true reading, it may mean ‘a pad of (cotton) cloth’; if *vattavaḍḍhi* be correct, it may signify ‘a rubbing-pad.’

## UKKIṆṆA.

“Ukkiṇṇa-parikhāsūti khāta-parikhāsu” (Dīgha III. 210, Sum. p. 274).

“Ukkiṇṇantaraparikhamaṃ puramaṃ” (Jāt. IV. p. 106).

*Ukkiṇṇa* pp. of *ukkirati* (Sk. ut-kṛi), ‘to dig up.’

## UKKILEDETI.

“Kusalo bhisakko dosamaṃ ukkiledetvā nīharati” (Sum. p. 255).

Ukkiledetva caus. of ukklid (Sk. ut-klid, not in Sk., but cf. ut-kleda), 'to moisten,' 'soften.'

UKKHEṬITO.

"Rāgo ca me catto vanto mutto pahīno paṭinissattho ukkheṭito samukkheṭito" (Sutta Vibhaṅga I. p. 96-7):

Ukkheṭita (ut-kheṭ not in Sanskrit: cf. root khet, 'to consume'), 'annihilated.'

UGGAHĀYATI.

"Te uggahāyanti nirassajanti kapīva sākhaṃ pamuñcaṃ gahāya" (Sutta Nipāta IV. 4. 4).

Uggahāyati = uggāheti (Sk. ud-grāhayati), 'to take hold of, take up.'

UGGĀRA, UGGIRATI, UGGILATI.

"Iti imehi dvīhi kāraṇehi ayaṃ paribbājako yasmā niccaṃ pi Bhagavantaṃ usūyati tasmā taṃ usūyā-vis'-uggāraṃ uggiranto ratanattayassa avaṇṇaṃ eva bhāsati veditabbo" (Sum. p. 41).

See Jāt. I. p. 150; Udāna II. 6; Sutta Vibhaṅga II. p. 147. For uggilati see Jāt. III. p. 529.

Uggāra = Sk. ud-gāra, 'vomiting'; ud-gilati = ud-girati (Sk. ud-gṛī), 'to vomit.'

UGGHAṬITAÑÑŪ, UGGHAṬITAÑÑUTĀ.

"Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo, ayaṃ vuccati ugghaṭitaññū" (Puggala IV. 15).

For the abstract noun see Sumaṅgala p. 291.

Ugghaṭitaññū, 'wise, intelligent.' Cf. Sk. ud-ghaṭita-jna.

UGGHĀTI, UGGHĀTĪ.

"Ete vivāda samaṇesu jātā etesu ugghāti nighāti hoti, etam pi disvā kathojjaṃ na h' aññadatth' atthi pasam-salābha" (Sutta Nipāta IV. 8. 5).

Uggahāti (ud-ghāti = Sanskrit ud-ghāta), 'a blow.'



In the following passage ugghāti seems to mean ‘rugged, hilly’=Sk. ugghātin, ‘uneven.’

“Padumānusataṃ maggaṃ padmapattavibhūsitāṃ  
Thitaṃ vaggūṃ anugghāti(m) mitaṃ gacchati  
vāraṇo” (Vimāna V. 3).

## UGGHATṬHA.

“Ghamme pathe brāhmaṇa eka-bhikkhūṃ ugghatṭha-pādaṃ tasitaṃ kilantaṃ paṭipadāya saṅkhā-upāhanāhi; sādakkhiṇā kāmaduhā tava ajjāti” (Jāt. IV. p. 20).

We find a parallel passage in Sutta Nipāta V. 1. 5, where the text has ugghatṭa-pāda (v. l. uggaṭṭha-pāda),\* ‘with swollen feet’ (Fausböll).

Ugghaṭṭha (Sk. ud-grisṭha), ‘rubbed’; ugghatṭha-pāda=‘foot-sore,’ ‘with blistered feet.’

For ugghamaṃseti (not in Childers, see Cullavagga V. 1, p. 105).

## UGGHOSANĀ.

“Ugghosānāya mahatiṃ Licchavi-rājaparisaṃ sannipātetvā” (Sum. p. 310).

Ugghosānā (ud-ghoṣhana cf. Sk. ud-ghoṣha), ‘proclamation.’

## UCCHĀDONA.

Childers gives no reference for this word, but see Sum. p. 220; Mil. pp. 241, 396, Therī G. v. 89; Aṅguttara III. 31.

The verb ucchādeti (Sk. utsādayati) occurs in Sum. p. 88.

“Tesāṃ sarīra-gandha-haraṇatthāya gandha-cuṇṇādihi ucchādentī. Evarūpaṃ ucchādanāṃ na vaṭṭati.”

See note on UṢṢADA.

## UÑCHĀ.

Childers has no mention of uñchā (Sk. uñcha, uñchana), ‘gleaning.’ See Sutta Nipāta V. 1. 2; Sutta Vibhaṅga I. p. 87; Therī G. v. 329, p. 155; Jāt. IV. pp.

\* Ughatṭa, like omatta, &c., is the Sinhalese reading, ugghatṭha, the Burmese variant.

23, 471. Uñchācariyā, Jāt. II. 272, III. pp. 37, 515; Sumaṅgala, p. 270-71; Therī G. Com. p. 208; unchāpatta, Thera G. v. 155, p. 21.

UDAYHATI, UDDAYHATI.

“Udayhate na ramati” (Jāt. III. p. 22).

Udayhati (ud-dah not in Sk.) ‘is burnt, is tortured.’

We find uḍḍayhati and uḍḍhayhaṇa in Puggala I. 20.

UTUKA.

“Athāpi tasmim nagare nānāvīthī tahiṃ tahiṃ  
sumāpitā pokkharanī ramaṇiyā supatiṭṭhā  
Acchodakā vippasannā sādusitā sugandhikā  
samatiṭṭhikā kākapeyyā atho vālukasaṅṭhatā  
padumuppalasañchannā sabbotukam anāvaṭā”

(Anāgata Vamsa, vv. 15-17).

Utuka=utukāla, cf. Sk. ṛitukāla.

For sādusitā v. l. sādhusitā, read sandhupitā=perfumed.

UTTARI-BHĀVETI.

This expression means ‘to cultivate especially.’

“Pañca vuttari-bhāvaya” (Dhammapada v. 370) is translated by Prof. Fausböll, ‘quinque (sensus) removeat.’ In Prof. Max Müller’s translation it is rendered ‘rise above the five.’ See Thera G. v. 15, p. 3. The Com. to Dhammapada explains it by “saddhādāni pañcindriyāni uttarim bhāveyya.”

UTTASATI, UTRASTA, UTRĀSA, UTRĀSĪ, UTRĀSETI.

“Rakkhito khaggahattehi uttasamaṃ viharim pure

So’jja bhaddo an-utrāsī pahinabhayabheravo”

(Thera G. v. 86. 3, p. 80. See Jāt. II. 443, where uttāseti = ‘to impale’).

“Cetaso ubbego utrāso” (Sum. pp. 111, 149), “Nasati loko ti tikkhattuṃ saddaṃ anusāvetvā manusse utrāsetvā (v. l. uttāsetvā) . . . puna saddaṃ akāsi.

Manussā sunakham utra stā (v.l. utrāsā) . . . tam pavattim rañño ārocayimsu” (Jāt. IV. p. 182).

For uttasta see Jāt. I. p. 414; utra stā, Sutta Nipāta V. 1. 11; Cullavagga, p. 184; Mil. p. 23.

“Bhīrū chambhī utra sī palāyī” (Samyutta III. 3. 4).

#### UDAÑCANĪ.

“Sukham vata maṃ jīvantam pacamānā u da ñ ca n ī

Cori jāyappavādena telam loṇañ ca yācatīti”

(Jāt. I. p. 417).

This word seems to signify ‘a drainer,’ and is applied to a woman who draws all she can from her husband. Cf. Sk. u da ñ ca na, ‘a pail for drawing water out of a well.’ The Com. has the following note: “U da ñ ca n ī cāṭito vā kūpato vā udakam ussiñcana - ghaṭikāya’ etam nāmaṃ, sā pana u da ñ ca n ī viya, udakam viya ghaṭikā yen’ atthikā hoti tam tam ākaḍḍhati yevāti attho.”

#### UDDHAGGA, UDDHAGGIKA.

“U d d h a g g a r ā j i migarājā bali dāṭhāvudho migo” (Jāt. IV. 345).

The term u d d h a g g a r ā j ī is applied to a tiger, and the Com. has the following note: “U d d h a g g a r ā j i ti u d d h a g g ā h i sarīrarājīhi samannāgato.”

“U d h a g g i k ā d i s u upari-phala-nibbattanato uddham aggam assā atthīti u d d h a g g i k ā” (Dīgha II. 14; Sum. p. 157-8; Samyutta III. 2. 9).

#### UDDHUMĀYANA.

Hatthapādānaṃ u d d h u m ā y a n a - k ā l e = at the time of the swelling up of the hands and feet (Jāt. IV. p. 37).

U d d h u m ā y a n a (not in Sanskrit), ‘puffing or swelling up.’

#### UDAPĀNA.

“Arāma-ropā vanaropā ye janā setukārakā

Papañ ca u d a p ā n a ñ ca ye dadanti upassayaṃ

Tesaṃ divā ca ratto ca sadā puññaṃ pavaḍḍhati”

(Samyutta I. 5. 7. See Jāt. III. p. 216; Sum. p. 298).

U d a p ā n a (not in Sanskrit), 'a well.' Cf. Pāli opāna.

UDAYA, UDAYANA.

Childers gives no example of the use of u d a y a in the sense of 'gain,' but compare the following:

"Dhanatthikā u d a y a m patthayānā" (Vimāna LXXXIV. 7).

U d a y a n a = Sk. u d a y a n a, 'rising,' "Uggamaṇan ti u d a y a n a m" (Sum. p. 95).

UDĀGACCHATI.

"Samudāgacchatīti samantato u d ā g a c c h a t i, abhi-vaḍḍhati" (Sum. p. 288).

U d ā g a c c h a t i (u d - ā - g a m, not in Sanskrit), 'to come to completion.'

UDĀHARAṆA, UDĀHĀRA.

"Ye pana te . . . bhikkhū navaṅgaṃ Buddhavacanāṃ atthato ca . . . u d ā h a r a ṇ a t o ca vācenti" (Mil. p. 345).

"U d ā h ā r a m udāhari" = udānaṃ udānesi (Sum. p. 140).

U d ā h ā r a (Sk. u d ā h ā r a) = utterance.

UDĪRAṆA.

"N'atthi buddhānaṃ . . . akāraṇaṃ ahetukaṃ giram u d ī r a ṇ a m" (Mil. p. 145).

See Dhammasaṅgaṇi 637, 720.

U d ī r a ṇ a (Sk. udīraṇa), 'utterance, saying.' Cf. udīreti 'to utter, speak.'

UDDĀNA.

"Aham pi taṃ macch u d d ā n a m kiṇeyyanti" (Jāt. II. p. 425).

U d d ā n a (Sk. u d d ā n a) seems to mean 'the contents.' The Com. explains m a c c h u d d ā n a by macchavagga.

UDDĀLAKA.

"Ahañ c' idaṃ kuravakaṃ ocināmi

U d d ā l a k ā pāṭalisinduvāritā"

(Jāt. IV. pp. 440. See Ibid. p. 466; Vimāna VI. 8).

U d d ā l a k a = Sk. u d d ā l a k a, the Uddāla plant (*Cordia Myxa*).

UDDĀLANAKA, UDDĀLETI.

“Yo pana bhikkhu mañcam vā pītham vā tūlonaddham kārāpeyya, u d d ā l a n a k a ṃ pācittiyā ti” (Pācittiyā Dhammā 88; Sutta Vibhaṅga II. p. 169).

“Payoge dukkatam paṭilābhena u d d ā l e t v ā pācittiyam desetabbam” (Sutta V. p. 170).

U d d ā l a n a k a, ‘a tearing out.’

U d d ā l e t i caus. of u d - d a l, ‘to tear out.’

UDDIYA, UDDIYANA.

“Kāsikāni ca vatthāni u d d i y ā n e ca kambale te tattha bhāre bandhitvā yāvat’ icchimsu vāñijā”

(Jāt. IV. p. 352).

The Com. says: “u d d i y ā n e ca kambale ti u d d i y ā n ā m a k a m b a l ā a t t h i .”

UDDEKA.

“Uddekam adāsi” (Mahāvagga VIII. 1. 24, 26, p. 277).

U d d e k a = Sk. u d - r e k a, ‘a vomit.’ See Childers s.v. u d r e k a.

UDDEHAKA.

U d d e h a k a in phen’ u d d e h a k a, from u d - d i h, ‘to throw up’ (Mil. p. 357).

UDRIYATI.

Childers registers u d r i y a n a but not the verb u d r i y a t i (Sk. u d - d r ī), ‘to burst or split open.’

U d r i y a t i occurs in Sutta Vibhaṅga II. p. 254:—

“Kiss’ idam vo ayye pariveṇam u d r i y a t i .” There is also the variant reading u n d r i y a t i (= u d - d r i y a t i) See Parivāra, p. 232; Mahāvagga III. 8, 1; Saṃyutta IV. 3. 2.

The form u d ā y a t i = b h i j j h a t i occurs in Dīgha III. 1. 23 (Sum. p. 266) where there is also the v. l. u n d r i y a t i.

## UDDHAMSATI.

“Citrā manoramā bhūmi na tatth’ u d d h a m s a t e rajo ”  
(Vimāna LXXVIII. 4).

The pp. u d d h a s t a occurs in Aṅguttara III. 69.

U d d h a m s a t e (Sk. u d - d h v a m s), ‘to be covered.’

## UNNAṄGALA.

The expression “ u n n a ṅ g a l a m karoti ” is very common in the Jātaka book, but does not seem to occur elsewhere.

“Rājā . . . sakala-Jambudīpaṃ u n n a ṅ g a l a m katvā dānam adāsi” (Jāt. II. p. 367; III. p. 129; IV. p. 355).

U n n a ṅ g a l a m k a r o t i must literally mean (1) to make an up-ploughing, (2) to turn up, (3) to stir up. It is sometimes represented in parallel passages by the verb k h o b h e t i or s a ṅ k h o b h e t i, “So . . . sakala-Jambudīpaṃ khobheti mahādānaṃ pavattento” (Jāt. IV. p. 176; see II. p. 119; Ibid. p. 191). Cf. “Tuṭṭhassa sakala-sarīraṃ khobhayamānā pīti jāyati” (Sum. p. 217).

It does not, I think, mean that he ransacked the world in order to give, but that he excited the world by his giving.

## UNNATI, UNNAMA, UNNAMATI, UNNĀMETI.

U n n a t i, or u ṇ ṇ a t i, ‘pride, upishness’ is given in the Dhammasaṅgaṇi 1116, 1233, as a synonym of māno.

“Yo evarūpo māno . . . u ṇ ṇ a t i u n n a m o ketukamyatā cittassa-idaṃ vuccati mānasaññojanam.” Cf. Sk. u n n a t i, ‘rising.’

“Yathā nāma u n n a m e (on rising ground) vaṭṭaṃ udakaṃ yena ninnam tena gacchati, &c.” (Sum. p. 154). Khud. Pāth. vii. 7. Cf. Mil. p. 349.

U n n a m a (not in Sanskrit) = pride. See extract under UNNATI above.

“U n n a t ā bhūmippadesā oṇamanti, oṇatā u n n a m a n t i” (Sum. p. 45; see Udāna VI. 10).

For u n n ā m e t i (u n n a m a y a t i), ‘to exalt,’ sometimes written u ṇ ṇ ā m e t i see Sutta Nipāta II. 13. 8.

“Etādisena kāyena yo manne uṇṇa metave paraṃ vā avajāneyya kim aññatra adassanā?” (Ibid. I. 11. 14).

Uṇṇa ta (v. l. ukkallaṃ), ‘a kind of embossed ornament,’ must be referred to this group.

“Uṇṇa ta ṃ mukha-phullaṅ ca aṅgadāmanī mekhalā Puññakammābhiniḃattā kapparukkesu lambare”

(Anāgata Vaṃsa v. 25).

Mukha phulla = mukha phullaka, is found in Mahāvvyatpatti p. 78.

#### UNNALA, UNNAḶA.

“UnnaḶa vicarissanti kalahābhiratā magā” (Thera G. v. 958).

It is often found with the dental l. See Puggala III. 12. p. 35.

Un-nala means ‘uplifted, insolent,’ and is perhaps connected with a root nal.

#### UNNĀDĪ, UNNĀDINĪ.

“Manussā unnādino hutvā Jetavanam pavisitvā” (Jāt. II. p. 216).

“Sakalarājasenā unnādinī ahosi” (Sutta Vibhaṅga I. p. 336).

Unnādī, ‘tumultous, noisy.’ Cf. Sk. unnāda, ‘crying out.’

#### UPAKACCHAKA.

“Yathā nāma . . . . yo keci yodho . . . . paṭisattum upakacchake gahetvā ākaḍḍhitvā khippataram sāmino upaneyya so yodho loke samattho sūro nāma” (Mil. p. 293; Sutta Vibhaṅga I. p. 39).

“Sambādhō nāma ubho upakacchakā muttakaraṇam” (Sutta Vibhaṅga II. p. 260).

Upakacchaka, ‘the waist, hip, the part below the girdle.’ Cf. Sk. upakaksha, ‘reaching to the shoulder.’

#### UPAKAṆṆA UPAKAṆṆAKA.

“Mā kho tvam Kappaṭa pacālesi, mā taṃ upakaṇṇam hi tālessam” (Thera G. v. 200).

U p a k a ṇ ṇ a k a - j a p p i, 'one who whispers into the ear (of another),' 'a spreader of reports' (Aṅguttara Niākya V. 111).

In the first passage u p a k a ṇ ṇ a m h i means 'under the ear,' 'close to the ear;' Cf. Sk. u p a k a r ṇ a ṃ, 'close to the ear'; u p a k a r ṇ i k ā, 'report,' 'rumour.'

## UPAKĀRI.

"Edisā nāma amhākaṃ upakārino n' atthiti" (Sum. p. 187).

U p a k ā r ī = Sk. u p a - k ā r i n, 'a benefactor.'

## UPAKIṆṆA.

"Rājak ū p a k i ṇ ṇ a ṃ i d a ṃ s u b h a ṃ v i m ā n a ṃ" (Vimāna XXXV. 1).

U p a k i ṇ ṇ a, the pp. of u p a k i r a t i (Sk. u p a - k ṛ i), 'to cover.'

## UPAKKITAKA.

"Atha kho āyasmato Nandassa saḥāyakā bhikkhū āyasmantaṃ Nandaṃ bhatakaḥvādena ca u p a k k i t a k a v ā d e n a ca samudācaranti : bhatako kir' āyasmā Nando u p a k k i t a k o k i r' āyasmā Nando accharānaṃ hetu brahmacariyaṃ carati" (Udāna III. 2).

U p a k k i t a k a, 'a dealer,' from u p a - k ṛ i, 'to purchase.'

## UPAKŪJATI.

"Imā tā pokkharāṇiyo rammā cakkavāk ū p a k ū j i t ā Mandālakehi sañchannā padumuppalakehi ca"

(Jāt. IV. p. 359).

U p a k ū j a t i (Sk. u p a - k ū j), 'to fill with a sound.'

## UPAKKOSATI.

"Manussā sannipatitvā . . . rājaṅgaṇe u p a k k o - s i ṃ s u" (Jāt. IV. p. 81 ; Ibid. p. 317 ; Sum. p. 281).



## UPAKKAMA, UPAKKAMATI.

“Dissanti . . . . vejjānaṃ upakkame bhesajjapānānulepā, tena tesāṃ upakkameṇa rogo paṭini-vattatīti” (Mil. p. 152; see Ibid. p. 151; Thera G. v. 143).

Here upakkama (Sk. upa-krama) is employed in the sense of unfair means, treachery, plotting. See Sum. pp. 69, 71, 318; Mil. p. 135.

Opakkamika (not in Sanskrit) is also found in this sense.

“Opakkamikeṇa . . . . paṭipīlito akāle marati” (Mil. pp. 135, 304).

The verb upakkamati (Sk. upa-kram), ‘to attack,’ occurs in Udāna VI. 8.

“Aññamaññaṃ paññhi pi upakkamanti leddūhi pi upakkamanti,” &c.

It occurs in quite a different sense in Sutta Vibhaṅga I. pp. 110, 111.

## UPAKKHALATI.

“Sāmi appamatto hoti mā pādaṃ khani-y-asmani yathā te upakkhalitvā pādo pāsāṇasmim na khaññati tathā oṭarāti” (Jāt. III. p. 433).

Upakkhalati (upa-skhal, not in Sanskrit), ‘to stumble, trip.’

## UPAGAṆHANA, UPAGAṆHĀTI.

“Apilāpanalakkhaṇā . . . . sati upagaṇhana-lakhaṇā cāti” (Mil. p. 37).

“Tato yogāvacarō ahite dhamme apanudeti hite dhamme upagaṇhāti” (Ibid. p. 38).

Upagaṇhana = Sk. upagrahaṇa, ‘meditating.’

Upagaṇhāti (Sk. upagrah), ‘to take up.’

## UPAGHĀTĪ.

“A-parūpaghātī=param avihethetvā” (Jāt. IV. 36).

Upaghātī (Sk. upaghātīn), ‘injuring, hurting.’

For upaghātā see Sum. p. 273.

## UPAGŪHATI.

“Ehi taṃ upagūhissam . . . ehi upagūhassu man ti” (Jāt. III. p. 437; see Ibid. I. pp. 346, 349; Jāt. II. p. 424).

Upagūhati (Sk. upa-gūh), ‘to hide, conceal.’

In Jāt. III. p. 350, “mañcakaṃ upagūhitvānipajji:” it means, ‘to clasp, embrace.’

## UPACAYA, UPACINĀTI, UPACCIYATI.

“Jhānāni upacetuṃ bhāvetuṃ” (Thera G. v. 199. Com.).

Upacināti (Sk. upa-ci), ‘to cultivate.’

“Odana-kummāsūpacayāti odanena c’eva kummāsena ca upacito vaḍḍhito” (Dīgha II. 83; Sum. p. 220).

Upacaya = Sk. upacaya, ‘accumulation, increase.’ For upacita, ‘accumulated’ see Saṃyutta III. 2. 10.

Upacciyati (passive) occurs in Thera G. v. 807:

“Yathāssa passato rūpaṃ sevato vāpi vedanaṃ  
khiyyati nopacciyati evaṃ so caratī satō.”

## UPACCHEDAKA.

(1) Upacchedaka (=upaccheda see Sum. pp. 136, 159) in “jivitindriyūpacchedaka,” ‘destroying, or cutting off, the principle of life’ (Sum. p. 69).

(2) A stopper in “vacanu pacchedaka,” ‘a talk-stopper’ (Jāt. I. p. 418).

Upacchedaka is not in Sanskrit, but, cf. chedaka, ‘cutting off.’

## UPAJĪVATI, UPAJĪVĪ.

“N’eva taṃ upajīvāmi na pi te bhatak’ amhase” (Jāt. III. p. 309).

See Sutta Nipāta III. 9. 19. 21; Thera G. v. 943, p. 86; Jāt. III. pp. 309, 338, 339; Mil. p. 231.

For upajīvī, upajīvinī see Mil. pp. 122, 160;

Therī G. Com. p. 182; Sutta Nipāta I. 12. 11; “Upāsako kocchabhaṇḍūpajīvī” (Vimāna LXXXIV. 46.)

U p a j ī v a t i (Sk. u p a - j ī v), 'to live by,' 'be supported by.'

## UPATĀPA.

"Idaṃ [nibbānaṃ] . . . n i r u p a t ā p a ṃ" (Thera G. v. 512, p. 173).

N i r - u p a t ā p a, 'free from pain.' Cf. Sk. u p a t ā p a, 'pain.' See Jāt. II. p. 178; IV. pp. 11, 126.

For u p a t ā p a n a see Jāt IV. p. 13.

## UPADĀYHATI.

"Atipātena upaḍayhati" (Mil. p. 277).

U p a ḍ a y h a t i (pass. of u p a - d a h), 'to be burnt up.'

## UPATTHAMBHANA, UPATTHAMBHETI.

"Yathā . . . puriso gehe patante aññena dārunā u p a - t t h a m b h e y y a, u p a t t h a m b h i t a ṃ s a n t a ṃ e v a ṃ t a ṃ g e h a ṃ n a p a t e y y a, e v a ṃ e v a k h o . . . u p a t t h a m - b a n a - l a k k h a ṇ a ṃ v i r i y a ṃ" (Mil. p. 36).

"Yathā hi patato gehassa u p a t t h a m b h a n ' a t t h ā y a t h ū n a b a l ā v a p a c c a y o h o t i n a t a ṃ t h ū ṇ ā y a a n - u p a t t h a m - b i t a ṃ t h ā t u ṃ s a k k o t i" (Sum. p. 124).

U p a t t h a m b h a n a (Sk. upastambhana), 'support.'

U p a t t h a m b h e t i c a u s. o f u p a t t h a m b h a t i (Sk. u p a - s t a m b h), 'to shore up, support.' In Dhammapada p. 303 it signifies 'to stop, check.' Cf. sakkā vatthum u p a t t h a m b h e t u ṃ (Sum. p. 113).

## UPADAMSETI.

"Sādhu hi kira me mātā patodaṃ u p a d a ṃ s a y i" (Thera G. v. 335).

U p a d a ṃ s e t i, 'to cause to pierce'? Or does "pato-  
daṃ u p a d a ṃ s e t i" = to goad, urge on. Cf. Sk. u p a -  
d a ṃ ṣ, 'to bite, excite.'

In the following u p a d a ṃ s e t i = u p a d a s s e t i.' (See below.)

"Atha kho Susimassa devaputtassa devaputta parisā . . .  
v a ṇ ṇ a n i b h ā u p a d a ṃ s e t i" (Saṃyutta II.3.8, p. 64).

See *Āṅguttara* IV. 3. 2. For *upadhamsitā* in *Puggala* p. 49, read *upadaṃsitā*.

## UPADASSETI, UPADISSATI.

“Ingha bhante Nāgasena kāraṇaṃ upadassehi”  
(*Mil.* p. 276).

“Evarūpena kho . . . kāraṇasatena . . . sakkā Buddhā-  
balaṃ upadassayitum” (*Ibid.* p. 347; see p. 209).

*Upadasseti* (caus. of *upa-driç*), ‘to make manifest,’  
‘show.’

“Te ca pāpesu kammesu abhiṇhaṃ upadissare”  
(*Sutta Nipāta* I. 7. 25).

They are continually caught in sinful deeds (*Fausböll*).  
*Upadissati* (*Sk. upa-driçyate*), ‘to be manifested,’  
‘to be found out.’

## UPADAHATI.

“Tathāgato sabbasattanaṃ ahitaṃ apānetvā hitaṃ upa-  
dahati” (*Mil.* p. 164; see *Sutta Vibhaṅga* II. p. 149;  
*Āṅguttara* III. 69. 7. *M. P. S.* p. 48).

*Upadahati* (*Sk. upa-dhā*), ‘to furnish,’ ‘supply.’

## UPADDAVATI.

“Ativiya me tumhe upaddaveṭhāti” (*Sum.* p. 213).  
Cf. *upadduta*, ‘distressed’ (*Sutta Vibhaṅga* I. p. 283).  
*Upaddavati* (*Sk. upa-dru*), ‘to annoy, trouble.’

## UPANANDHATI, UPANAYHATI.

“So tasmim upanandhi” (*Cullavagga* V. 13. 2;  
*Sutta Vibhaṅga* II. 83).

“Atha kho so bhikkhu pipāsāya piḷito upanandhaṃ  
bhikkhum etad avoca” (*Cull.* V. 13).

“Upānandho bhikkhu taṃ bhikkhum etad avoca”  
(*Sutta Vibhaṅga* II. p. 83-4).

*Upānandhati* = *upānaddhati* (*Sk. upa-nah*,  
‘to tie up,’ ‘to harbour a grudge against,’ ‘to bear enmity  
towards.’

Cf. the use of *upānayhati* in *Dhammapada* v. 3. *Jāt*.

III. p. 488 ; Mahāvagga X. 3. 1, p. 349 with upanāho, Puggala II. 1, p. 18 ; upanahī, Thera G. v. 502, p. 52 ; upanayhitatta, upanayhana (Dhammasaṅgaṇī, Puggala pp. 18, 22).

Upanayhati, 'to cherish enmity,' is only a secondary meaning from that of 'to tie up,' 'bind up.' Cf. the following :—

“Pūtimacchaṃ kusaggena yo naro upanayhati  
Kusāpi pūti vāyanti, evaṃ bālūpasevanā”

(Jāt. IV. p. 435-6).

“Bālūpasevano pūtimacchaṃ upanayhanaṃ kusaggaṃ viya hoti” (Com. p. 436).

#### UPANIKKHAMATI.

“Catukkhattum pañcakkhattum vihārā upanikkhamimī” (Therī G. vv. 37-8, pp. 127-8 ; v. 169, p. 139 ; Jāt. III. p. 244).

Upa-nikkhamati (Sk. upa-nish-kram), 'to go out, depart.'

#### UPANIKKHEPA.

“Upanikkhepa to pi sati uppajjati” (Mil. p. 78).

“Upanikkhattam bhaṇḍam disvā sarati, evaṃ upanikkhepa to sati uppajjati” (Ibid. p. 80).

Upanikkhepa (Sk. upa-ni-kshepa), 'a putting near, depositing.'

Upanikkhipana, 'depositing' (as a snare), occurs in Sutta Vibhaṅga I. p. 74.

For the use of upanikkhipati to, 'deposit,' see Sum. p. 125 ; Sutta Vibhaṅga I. pp. 51, 77. In Mahāvagga I. 20-1, p. 28, it means 'to set down.'

#### UPANIJJHĀYATI.

Childers has upanijjhāyana (see Mil. p. 127), but not the verb upanijjhāyati (upa-ni-dhyai, not in Sanskrit), 'to consider, look at.'

“Yam bhikkhave sadevakassa lokassa . . . pajāya

sadevamanussāya idaṃ saccaṃ ti u pa ni j j h ā y i ta ṃ tad anariyānaṃ etaṃ musā ti yathābhūtaṃ sammappaññāya suditṭhaṃ ayam ekūpassanā” (Sutta Nipātā III. 12. 33-5 ; Mahāvagga V. 10. 8, p. 193 ; Cullavagga X. 14, p. 269 ; Sutta Vibhaṅga I. p. 118 ; Mil. p. 124).

## UPANIDHI.

“ U pa ni d hi n ā ma u pa ni k kh i ta ṃ b ha ṇ ḍ a ṃ ” (Sutta Vibhaṅga I. p. 51).

U pa ni d hi (Sk. u pa ni d hi), ‘pledge, deposit.’

“ Evam eva kho bhante Sakiyānī janapadakalyāṇī imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkhyam pi na upeti kalabhāgam pi na upeti upanidhim pi na upeti ” (Udāna III. 2).

Here u pa ni d hi = comparison. Cf. the use of u pa ni d h ā y a, ‘compared with.’

## UPANIDHĀYA.

U pa ni d h ā y a is sometimes found in the sense of u p ā d ā y a (Sum. p. 29), ‘compared with.’

“ Pātiyaṃ udakaṃ u pa ni d h ā y a hatthe udakaṃ paritamaṃ . . . pe . . . Sinerupādakamahāsamudde udakaṃ u pa ni d h ā y a cakkavāḷamahāsamudde udakaṃ parittanti, iti upari upari udakaṃ u p ā d ā y a heṭṭhā heṭṭhā udakaṃ parittam hoti, evam eva upari upari guṇe u p ā d ā y a silaṃ appamattakaṃ oramattakan ti veditabbaṃ ” (Sum. p. 59 ; see p. 283).

See Thera G. v. 496, p. 52 ; Udāna III. 2=Jāt. II. 93 ; Aṅguttara III. 70. 20-3.

## UPANIBAJJHATI, UPANIBANDHANA.

“ Yo yobbane na upanibajjhati kvāci ” (Sutta Nipāta I. 12. 12).

U pa ni b a j j h a ti (pass. of u pa - ni - b a n d h a ti not in Sanskrit), ‘to be attached.’ See Sutta Vibhaṅga I. p. 308 and compare Mil. pp. 254, 412.

“Thambhe upanibaddhakukkuro viya” (Sum. p. 216).

For upanibandhana see Sum. p. 128, Mil. p. 253.

## UPANIBBATA.

“Ajjhāyakā tveva dutiyaṃ akkharaṃ upanibbattanti evaṃ . . . brāhmaṇānaṃ garahavacanaṃ uppannaṃ” (Sum. p. 247).

## UPANIVATTATI.

“Ubhayen’ eva so tādi rukkhaṃ va upanivattati” (Sutta Nipātā III. 11. 34).

Upanivattati (upa-ni-vṛit not in Sanskrit), ‘to return.’

## UPAPACCIYATI.

“Sigālo antokucchiyaṃ upapacciyamāno appamaṃsalohito paṇḍusariro hutvā nikkamanamaggaṃ na passati” (Jāt. IV. p. 327).

Upapacciyati (= paccati the pass. of pacati), ‘to be tormented.’

## UPAPARIKKHĀ.

Childers gives no references for the use of upaparikkhā, ‘investigation,’ but compare. Dhammasaṅghaṇi 16. Puggala I. p. 25; Sutta Vibhaṅga I. p. 314.

“Sutānaṃ dhammānaṃ dhāraṇaṃ upaparikkhā” (Sum. p. 171).

## UPAPĀTIKA.

“Sā bhikkhunī-kāle silam rakkhanti gabbhavāsaṃ jigucchitvā upapātika-ttabhāve cittaṃ tḥapesi || tena carimattabhāve Vesāliyaṃ rāja-uyyāne ambarukkhamūle opapātikā hutvā nibbatti” (Therī G. Com. p. 200).

Upapātikattabhāva, ‘the opapātika, state of re-birth’; upapātika, ‘phenomenal.’ See Childers S.V. OPAPĀTIKO.

## UPAPĀDITA.

“Dakkheyy-ekapadam . . . khantiyā upapāditaṃ”  
(Jāt. II. p. 236).

Upapādita (Sk. upa-pādita), ‘accomplished.’

## UPABBAJATI.

“Bahū hi phassā ahitā hitā ca avitakkitā maccum  
upabbajanti” (Jāt. IV. p. 270).

“Pasū manussā mīgaviriyasetṭha  
bhayadditā seṭṭhaṃ upabbajanti”

(Ibid. p. 295).

“Na kalāni upabbaje muni” (Thera G. v. 1052,  
p. 94).

Upabbajati = upagacchati (upa-vrij, not in  
Sanskrit), ‘to resort to,’ ‘go to.’

## UPABHUÑJATI, UPABHOGĪ.

“Phal’assa upabhuñjimiha nekavassagaṇe bahū”  
(Jāt. III. p. 495).

Upabhuñjati (Sk. upa-bhuj), ‘to enjoy.’

“Dissanti kalyāṇapāpakānaṃ kammānaṃ vipākupa-  
bhogino sattā” (Mil. p. 267). For upabhoga see  
Jāt. II. 81.

Upabhogī (Sk. upabhogin), ‘enjoying.’

## UPAMĀNITA.

“Uppala-sikharopamānite vimale hāṭaka-sannibhe  
mukhe” (Therī G. v. 382, p. 160).

Upamānita, not in Sanskrit, ‘like.’ Cf.-Sk. upa-  
māna, ‘comparison.’

## UPAYĀNA.

“Raññaṃ upayānaṃ bhavissati.”

“Rañño upayānāpayānaṃ vyākaroṭi” (Sum.  
pp. 94-5).

Upayāna, ‘arrival.’ Cf. Sk. upayāna, ‘arrival,’  
‘approach.’



## UPARACITA.

“Dāruḍaṇḍādāhi uparacita-rūpakāni” (Therī G. Com. p. 211). See Saddham. 616.

Uparacita (upa-rac, not in Sanskrit), ‘formed.’

## UPARIṬṬHA.

“Samaṇaṃ paṭipādesiṃ upariṭṭhaṃ yasassinam” (Thera G. v. 910, p. 84).

See Dhammasaṅgaṇi 1017, 1300, 1401.

Upariṭṭha (Sk. upariṣṭha), ‘eminent.’

## UPARUJJHATI, UPARUNDHATI, UPARODHETI.

“Ye kho te veghamissena nānatthena ca kammunā  
manusse uparundhanti pharusupakkamā janā.”  
(Thera G. v. 143).

“Vitakke uparundhiya” (Ibid. v. 525, p. 54).

“Manovicare uparundha cetaso” (Ibid. v. 1117, p. 100; see Sutta Nipāta IV. 14. 2; Mil. p. 151).

“Nagaram uparundhimsu” (Jāt. IV. p. 133).

Uparundhati (Sk. uparudh), ‘to keep in check, restrain, blockade.’

Uparodheti occurs in Sutta Vibhaṅga, I. p. 73. For Uparodha, ‘obstacle,’ see Jāt. III. p. 252.

Uparujjhati (passive) occurs in “jīvitam uparujjhati” (Thera G. v. 145, p. 20; see Saṃyutta VII. 1. 6, p. 165).

## UPARŪḤHA.

“Tato so katipāhassa uparūḥhesu cakkhusu  
Sūtaṃ āmantayi rājā Sivīnaṃ ratṭhavadḍhano”  
(Jāt. IV. p. 408).

Uparūḥha (Sk. uparuh), ‘recovered,’ ‘restored’?

## UPAROPA, UPAROPAKA.

“Koṭṭhako na hoti, tath’ eva ajakāpi pasukāpi uparope viheṭhenti” (Cullavagga VI. 3. 9, p. 154).

“Eko kira uyyānapālaputto uparopakesu . . . udakam āsiñci” (Jāt. II. p. 345).

“ Imasmim uyyāne tāva etāni uparopaka avirūhanat-  
thānāni ” (Jāt. IV. p. 359).

UPAROPA, uparopaka, not in Sanskrit, ‘ sapling.’

## UPALAMBATI.

“ Nibbattā dibbadussāni dibbā c’eva pasādhanā  
Upabhogaparibhogā ca sabbe tatth’ ūpalambare ”  
(Anāgata Vaṃsa v. 20).

Upalambati (upa-lamb, not in Sanskrit), ‘ to  
hang.’

## UPALĀLETI, UPALĀLETI.

“ Rūpasapasamsakā hutvā rūpaṃ upalālentā (v. l.  
upalālentā) vicarimsu ” (Jāt. II. p. 151).

See Saddhamopāyana v. 375. For upalālana see  
Saddham. v. 387; Khudda S. xli. 19.

Upalāleti (upa-lālayati, not in Sanskrit), ‘ to boast  
of,’ ‘ exult in.’

## UPALIMPATI, UPALIPPATI, UPALEPA.

“ Appossukkhassa bhadrassa na pāpaṃ upalimpati ”  
(Sutta Vibhaṅga I. p. 312).

“ Sevamāno sevāmānaṃ samphuṭṭho samphusaṃ paraṃ  
saro diddho kalāpaṃ va alittam upalimpati  
Upalepa bhayā dhīro n’ eva pāpasakhā siyā ”  
(Jāt. IV. p. 435).

See Mil. p. 337 and cf. an-upalittā, ‘ not cleaving to’  
(Sutta Nipāta II. 14. 16).

Upalimpati, pass. upalippati (Sk. upa-lip).

Upalepa (Sk. upa-lepa), ‘ defilement.’

## UPALOHITAKA.

“ Upalohitakā vaggū, ‘ red and sweet’ (spoken of  
the jujube fruit) (Jāt. III. p. 21).

Upalohitaka = rattavaṇṇa.

## UPAVANA.

“ Kānanam . . . sutṭhu ropitaṃ . . . upavanam  
viya ” (Therī G. Com. p. 201).

Upavana (Sk. upa-vana), ‘ a planted forest, park.’

## UPAVĀDĪ.

“Yam musābhaṇato pāpaṃ yam pāpaṃ ariyū p a v ā d i n o  
 tam eva pāpaṃ phusati yo te dubbhe Sujampatiti”  
 (Saṃyutta XI. 1. 7, p. 225).

U p a v ā d ī (Sk. u p a - v ā d i n), ‘blaming, reproaching.’

## UPAVĀYATI.

“Mālute u p a v ā y a n t e site surabhighandhake  
 avijjaṃ dālayissāmi nisinno nagamuddhani”  
 (Thera G. v. 544, p. 57).

“Bhagavā . . . mettāvātena u p a v ā y i” (Mil. p. 97;  
 see Dīgha V. 27; Sum. p. 307).

U p a v ā y a t i (u p a - v ā, not in Sanskrit), ‘to blow  
 softly.’

## UPAVĀHANA.

“Saṅghāti-raj-u p a v ā h a n a” (Sutta Nipāta II. 14.16.17).

U p a v ā h a n a (Sk. u p a - v ā h - a n a), ‘carrying away,’  
 ‘washing away.’

## UPAVIJAÑÑĀ.

“Upavijaññā gacchantī addasāhaṃ patim matam pan-  
 the” (Therī G. v. 218, p. 144; Com. p. 197; see Dātha  
 Vaṃsa III. 38).

“Tena kho pana samayena aññatarassa paribbājakassa  
 daharā māṇavikā pajāpatī hoti gabbhinī u p a v i j a ñ ñ ā”  
 (Udāna II. 6, p. 13).

U p a v i j a ñ ñ ā (u p a - v i - j a n y ā, not in Sanskrit),  
 ‘about to bring forth a child.’

## UPAVĪṆA.

“Yathā . . . vīṇāya pattam na siyā . . . u p a v ī ṇ o n o  
 siyā . . . jāyeyya sadda te?” (Mil. p. 53).

U p a v ī ṇ a (u p a - v ī ṇ a, not in Sanskrit), ‘neck of a  
 lute.’

## UPAVHAYATI.

“Yaññūpanīto taṃ u p a v h a y e t h a  
 kālena so juhati dakkhiṇeyyo ti”

(Saṃyutta VII. 1. 9).

Upavhayati (Sk. upa-hve), 'to invoke, call upon.'  
 There is a various reading upavuhayetha =  
 upavuhyetha? from upa-vah, 'to bring near.'

## UPASAÑKAMATI.

Upasañkamati is sometimes used for upak-  
 kamati, 'to attend on as a physician, to treat.' See  
 Mil. pp. 169, 233, 353; Sum. p. 7.

## UPASAMHITA.

"Nimittam parivajjehi subham rāgūpasamhitam"  
 (Sutta Nipāta II. 11. 7; see Thera G. v. 970, p. 88; Jāt.  
 II. pp. 134, 172).

Upasamhita (pp. of upa-sa-n-dhā), 'accompanied  
 by,' 'connected with.'

## UPASSUSSETI.

"Kiñ ca me pahittassa lohitam n' upasussaye"  
 (Sutta Nipāta III. 2. 9; see Aṅguttara II. 2).

Upasusseti caus. of upasussati, 'to dry up.'

## UPASOBHATI, UPASOBHETI.

"Kapi va sībacammena na so ten' upasobhati"  
 (Thera G. v. 1080, p. 96).

"Nāriganā candana sāralittā

Ubhato vimānam upasobhayanti"

(Vimāna LII. 6). See Mahāvagga VIII. 1.

Upasobhati (Sk. upa-ṣubh), 'to appear fine.'

## UPĀTIPANNA.

"Ye ve na taṇhāsu upātipannā vitareyya ogham  
 amamā caranti" (Sutta Nipāta III. 5. 9, p. 88).

Upātipanna (upātipad, not in Sanskrit), 'lost.'

## UPĀTIVATTA.

"Jātimaraṇam upātivattā" (Sutta Nipāta III.  
 6. 11).

"Devā musāvādam upātivatto" (Jāt. III. p. 7).

U p ā t i v a t t a (u p ā t i - v ṛ i t), 'escaped from,' 'free from.'

## UPĀDINNA, UPĀDINNAKA.

"Aṭṭhi rūpaṃ u p ā d i ṇ ṇ a ṇ" (Dhammasaṅgaṇi 585).

"Ajjhattarūpe 'ti ajjhattaṃ u p ā d i n n a r ū p e" (Sutta Vibhaṅga, p. 113).

"An-u p ā d i n n a k a ṇ muñcitvā u p ā d i n n a k a ṇ gaṇhāti" (Sum. p. 187; see p. 217, where u p ā d i ṇ ṇ a k a occurs).

U p ā d i n n a, from u p a - d ā, 'assumed,' 'undertaken.'

## UPĀRAMBHA.

Childers cites this word from the Abhidhānaṃ with the meaning of 'being angry with a person?' In the following passage it seems to mean 'ill-disposed, hostile.'

"U p ā r a m b h a c i t t o d u m m e d h o s u ṇ ā t i j i n a s ā s a n a ṃ" (Thera G. vv. 360-3, p. 40).

"Tattha [pariyatti] duggahitā u p ā r a m b h ā d i h e t u p a r i y ā p u t ā a l a g a d d ū p a m ā" (Sum. p. 21; Ibid. p. 263).

## UPAHARATI.

"Hand'assa dhanam u p a h a r ā m ā t i" (Sum. pp. 301, 302).

U p a h a r a t i (Sk. u p a - h ṛ i), 'to bring, to offer.'

## UPAHIMSATI.

"Te pi 'ham u p a h i ṃ s e y y a ṃ" (Jāt. IV. 156).

U p a h i ṃ s a t i (Sk. u p a - h i ṃ s), 'to inquire, hurt.'

## UPPIḶA.

"Sukhī an-u p p i ḷ a p a s ā s a - m e d i n i ṃ" (Jāt. III. p. 443).

U p p i ḷ a (Sk. u t - p i ḷ a), 'oppressing.'

For u p p i ḷ e t i see Jāt. I. p. 483; II. p. 245; Therī G. Com. p. 188.

## UPOCITA.

"Mahāsayanamu p o c i t a = s i r i s a y a n a m u p o c i t a" (Jāt. IV. p. 371).

U p o c i t a (upa-ava-ci, not in Sanskrit), 'abounding in.'

## UBBATTETI.

Childers has no instances of *ubbatteti* in the sense of 'to cause to swell or rise' (as a river or sea), 'to overflow.' Cf. Sk. *ud-vṛit*, 'to swell, rise.'

"Gaṅgāsotam *ubbattetvā*" (Jāt. III. p. 361).

"Samuddam *ubbattetvā*" (Ibid. IV. p. 161-2).

## UBBANDHA.

"Varam me idha ' *ubbandham* yañ ca hīnam pun' ā-care

*dāḥapāsam karitvāna rukkhasākhāya bandhiya* "

(Therī G. v. 80, p. 131).

*Ubbandha* (Sk. *ud-bandha*), 'hanging oneself.'

## UBBAHA.

"Sukhumam *sallam dur-ubba* ham" (Thera G. v. 124).

*Dur-ubba* 'hard to draw out,' from *ud-vṛih*, 'to draw out.' Cf. *udabbahati*, 'to draw out' (Sutta Nipāta. I. 1, 4, where we ought perhaps to read *udabbahī*).

## UBBIGGA, UBBIJJANĀ, UBBEGAVĀ, UBBEGĪ, UBBEJITĀ.

"*Ubbiggo utra*sto samviggo" (Mil. p. 23).

*Ubbigga-hadaya* (Jāt. III. p. 313, v. 131; see Thera G. v. 408).

"*Nicca*m *ubbe*gino *kākā vaṅkā pā*pena *kammunā laddho piṇ*ḍo *na pi*ṇeti" (Ibid. p. 313; v. 133).

The Com. explains *ubbe*gino by *ubbe*gavanto.

*Ubbiggo*=Sk. *ud-vigna*; *ubbe*gavā and *ubbe*gī are formed from *ud-vega*, 'distress.'

"*Paritassanā* *ti ubbijjanā phandanā*" (Sum. p. 111).

*Ubbijjanā*, 'agitation.'

For *ubbe*jitā (Cf. Sk. *ud-vejita*), see Puggala IV. 13.

## UBBISATI.

“Tassāsanne eko paccantagāmako kadaei vasati kadāci ubbisati . . . . Vānaragaṇo ubbisita kāle (v. l. ubbasita kāle) āgantvā tassa phalāni khadati” (Jāt. II. p. 76.

Ubbisati (Sk. u d - v a s), ‘to live away’

## UBBHATA, UBBHĀRA.

“Kathañ ca bhikkhave ubbhataṃ hoti kaṭhinam? Atth’ imā . . . mātikā kaṭhinassa ubbhārāya” (Mhv. VII. 1. 7).

For ubbhata = uddhata, ‘drawn out,’ see Jāt. IV. p. 195.

Ubbhata (Sk. u d - d h ṛ i), ‘suspended.’

Ubbhāra = uddhāra (Sk. u d - d h ā r a), ‘suspension.’ Cf. ubbhaṃ = uddhaṃ.

For uddhāra, ‘debt,’ see Jāt. II. p. 341.

## UBBHIDA.

“Ubbhidodako ti ubbhinna-udako” (Dīgha II. 78; Sum. p. 218).

Ubbhida (Sk. u d - b h i d a), ‘breaking or bursting forth.’

For ubbhida, ‘kitchen salt,’ see Mhv. II. 8. 1.

## UBBILLĀVITA.\*

Under the article, “Ubbillāpita” † (see Jāt. II. p. 9), Childers, in his Pāli Dictionary, discusses very fully the exact meanings of ubbillāvitatta, ubillāvita, and ubilla, without coming to any decision as to the etymology of these terms. Of the first he says, “I have little doubt that ubbillāvitatta is simply ubbillāpita + tva, ‘state of being puffed up,’ p pass-

\* *Academy*, September, 1887. No. 8vo, p. 153.

† “Cetaso ubbillāvitattam” (Milinda, p. 183, l. 9-10; Brahmajāla Sutta p. 9, ed. Grimblot, Sum. p. 122), “Ānandito sumano ubbillāvito” (Mil. p. 183, l. 11-12).

ing into *v.*" He considers that the passive participle, *ubbillāpita*, pointed to a verb, *ubbillāpeti* or *ubbilleti*, representing an original *ud-velayati*, 'to throw upwards,' from a root *vil* or *pil*; and he quotes the adjective *ubbillāvī* from Buddhaghosa's Commentary on the Brahmajāla Sutta, "Ubbillāvinobhāvo ubbillāvitattaṃ. Kassa ubbillāvitattaṃ cetaso ti? Uddhacāvahāya. Ubbillāpanapītiyā etaṃ adhivacanaṃ" (see Sumaṅgala, p. 53, Pāli Text Society's edition, 1886), which presupposes a noun *ub-billa*, 'elation,' whence a denominative verb, *ubbilleti*, might be derived.

This *ub-billa*, according to Childers, would represent a possible (Sanskrit) *udvilya* or *udvella*. There is a Sanskrit *audbilya*, 'elation,' in Divyāvadāna, p. 82, l. 30, and a variant *audvilya* in Saddharmapūṇḍarikā (B. Lot, 308), which Childers rightly, we think, sets down as a coinage of the North Buddhists in their attempts to Sanskritise such Pāli words as they did not quite understand.

Dr. Ed. Mueller (Pāli Gram., p. 12) derives *ub-billa* from "udvela in *ub-billa bhāva*, 'lengthiness.'" (Saddham-mopāyana v. 167 p. 36). But *ub-billa bhāva* does not mean 'lengthiness,' but 'elation' (see Sum. p. 122). The form *ub-billa* seems to have led Childers off the track of the true source of the word *ubbillāpita*. Instead of starting with the noun *ub-billa*, I would begin with the verbal form *ubbillāvita* and its variant *ubbillāpita*. Before going further, it must be noted that the Burmese texts occasionally furnish us with a reading less Prakritised than that of the Sinhalese versions, and, therefore nearer to the Sanskrit than the Pāli corresponding term. The Burmese various reading in this case is *uppilāpita* for *uppilāvita*, from *uppilāveti*, the causal of *uppilavati* (=upplavati, 'to float over or upon,' 'to bound,' 'to be buoyant.' Cf. Sanskrit *ut-plavate*).

Childers makes no mention of *plu* (sometimes *pilu* or



palu in Pāli) with ut; but *uppilavati* occurs with the sense of 'to float' in Milinda, p. 80—"Khuddako pi pāsāno vinā nāvāya uduke uppilaveyyāti"; "Kummo uduke uppilavanto" (Ibid. p. 370). "Uduke-piṭṭhe lābu-kaṭāhaṃ viya appakena pi uppilavanti" (Sumaṅgala p. 256, l. 8). In Jāt. III. p. 485, *upplavamāna* is employed in the Commentary to explain *pariplavanta*. We also find *uppilavati* in the sense of 'to be joyous, elated' (after drinking intoxicants).\* In an amusing story in the Jātaka, book II. p. 97, we have an account of some asses that got intoxicated and elated through imbibing sour wine-lees, while the thorough-bred horses remained sober after drinking much stronger liquor:

"Sindhavakule jātasindhavā pana grandhapānam pivitvā nissaddā sannisinnā na uppilavanti."

The Gāthā has

"Dhorayha-sīli ca kulamhi jāto  
na majjati aggarasam pivitvāti."

Here *uppilavati* = *majjati*, 'to be elated, buoyant'; the causal participle *uppilāvita* or *uppilāpita* would thus signify 'elated,' 'buoyed up.'

The form *uppilāpita* offers no difficulty, for *uplāpeti* (= *uplāveti*, *uppilāveti*) occurs in Jāt. IV. p. 162, in the sense of 'to flow over, overwhelm':

"Uplāpayam [samuddam] dipam imam uḍāram"  
(Cf. *uplāvita* Mah. 230).

We have, too, the form *opilāpeti* for *opilāveti* (= *ava + plu*), 'to cause to sink,' which is well established (see Jāt. I. pp. 212, 238; III. 301; Sutta Nipāta, I. 4. 7, p. 14; Mahāv. X. 4. 5; Sutta V. II., p. 15). The passing of *v* into *p* is seen in Pāli *palāpa*, *lāpa* = Sanskrit *palāva*, *lāva*. The change from *uppilāvita* to *ubbillāvita* is probably due to the influence of the *v* (Cf. Pāli *vanibbaka* = Sk. *vanīpaka*. The doubling

\* 'Elevated' is a slang term applied to those persons whose depressed spirits are raised by the spirits they have imbibed.

of the consonant *l*, though not common, receives support from such forms as *paribbasāna*=*parivasāna*, *ummā*=*uma*, *upakkilesa*=*upakleṣa*.

In Udāna IV. 2, p. 37, we find the expression “*manaso ubbilāpa*” (*v.l.* *ubbilāva*, *uppilāva*), ‘elation of mind.’ Here we have a single *l* in all the MSS., which lends great support to the etymology, here proposed, of *ubbillāvita*. On referring to the Com., consulted by the editor, a MS. of Burmese origin, though in Sinhalese writing, we find the following note :

“*Manaso uppilāpāti (sic) cetaso uppilāpā vitakakārā cittassa uppilāpita -hetukāya manasā uppilāpetvā.*”

All this, however, leaves the noun *ubbillā* unexplained ; but the form *ubbilāva* tends to show that there was a noun *uppilāva* or *ubbilāva*, contracted to *ubbilā* just as *an-avaṃyā*=Sk. *an-avaṃyā* and *appatissa*=Sk. *appatissava*. Other compounds of *plu* occur not registered by Childers. Cf. *upaplavati* (Sutta Nipāta V. 18. 22, p. 208), *niplāvete* = *viplāvete* (Jāt. I. p. 326) and *sam-uppilavati* (Sutta Nipāta III. 10. 14).

Dr. Trenckner thinks that the Sk. *ud-vell* is against the etymology here proposed. Pāli, however, has *vellita*, *pavellita*, *saṃvellita*; and as the Prakrits record *uvvellita* there is no reason why Pāli should prefer *ubbillita* to *ubbellita*.

#### UMMASATI, UMMASANĀ.

“*Ummasānānāma uddham uccāranā*” (Sutta Vibhaṅga I. p. 121).

“*Itthi ca hoti itthisaññī sāratto ca bhikkha ca naṃ itthiyā kāyena kāyaṃ . . . omasati ummasati . . . āpatti saṅghādisesassa*” (Ibid. I. p. 121).

*Ummasati* (*un + mriṣ*), ‘to rub up against.’

#### UMMUJJA, UMMUJJANA, UMMUJJATI.

“*Udake ummujja-nimujjaṃ karonti*” (Jāt. IV. p. 139. See Udāna I. 9; Aṅguttara III. 60. 4).

For *u m m u j j a n a* see Sum. p. 115, and *u m m u j j a t i* Jat. III. 507, Sum. pp. 37, 127; Udāna I. 9; Puggala VII. 1, p. 71.

*U m m u j j a* (*u n - m a j j a*), 'emerging.'

*U m m u j j a n a* (Sk. *u n - m a j j a n a*), 'emerging.'

*U m m u j j a t i* (Sk. *u n - m a j j a t i*), 'to emerge.'

#### UMMI, ŪMI.

Childers gives no references to any text for the use of *u m m i*, *ū m i*, but see Sutta Nipāta IV. 14. 6; Thera G. v. 681.

"*Api n utaṃ . . . udakaṃ . . . ū m i j ā ta ṃ hoti*" (Mil. p. 260).

The pl. *ū miyo* occurs in Jāt II. p. 216.

#### URŪḤAVĀ.

"*Sataṃ hemavatā nāgā isādantā u r ū ḥ a v ā*" (Vimāna XX. 9).

*U r ū ḥ a v ā* (*u d - r u ḍ h a v ā* not in Sanskrit), 'large,' 'immense.'

#### ULLAṄGHANA, ULLAṄGHETI.

"*Ullaṅghana-samattha*," 'fit to sail over,' applied to a ship (Jāt. IV. p. 5).

In Sutta V. *u l l a ṅ g h a n ā* = 'passing over or across'?

"*U l l a ṅ g h a n ā n ā ma u d d h a m u c c ā r a n ā*" (Sutta Vibhaṅga I. p. 121).

"*Itthi ca hoti, itthisaññī sāratto ca bhikkhu ca naṃ itthiyā kāyena kāyaṃ . . . olaṅgheti u l l a ṅ g h e t i . . . ā p a t t i s a ṅ g h ā d i s e s a s s a*" (Sutta Vibhaṅga I. p. 121).

*U l l a ṅ g h e t i* (Sk. *u l - l a ṅ g h*), 'to pass across.'

#### ULLAPANA.

"*Ūhasanam pi sannipāto u l l a p a n a m pi sannipāto*" (Mil. p. 127).

"*Ummādana u l l a p a n ā k ā m ā c i t t a p a m ā t h i n o*" (Therī G. v. 357).

For *ullapana*, 'laying claim to,' see *Sutta Vibhaṅga* I. p. 101.

*Ullapanā* (*ud-lapana*), 'calling out.'

ULLIKHANA, ULLIKHITA.

"Kocchan ti massūnaṃ kesānañ ca ullikhana = kocchaṃ" (*Therī G. Com.* p. 212).

"Upaḍḍh ullikhitehi kesehi" (*Udāna* III. 2).

*Ullikhana*, 'cutting.' *Ullikhita* (*Sk. ul-likh*), 'cut.'

In *Mahāvagga* VII. 1. 5, *ullikhita* = marked.

ULLOLA.

"Janapado ullolo bhavissati" (*Jāt.* IV. p. 476; see p. 306).

*Ullola*, 'agitated, disturbed,' from *ud-luḍ*.

For *ullola*, 'wave,' see *Jāt.* III. p. 228.

ULLOKAKA, ULLOKETI.

"Puthusatthārānaṃ mukh ullokakāti puthujjanā" (*Sum.* p. 59).

"Sāmino tuṭṭha-pahaṭṭhaṃ mukhaṃ ullokayamāno vicaratīti mukh ullokako" (*Ibid.* p. 168).

"Sabbe Bhagavantaṃ eva ullokayamānā nisidḍisū" (*Ibid.* p. 153; *Mil.* p. 398; *Jāt.* I. 253; II. 221; see *Samyutta* XI. 1. 3; *Cull.* VII. 3. 8).

For *ullokita* (*sb.*) see *Sum.* p. 193.

UYYODHIKA.

"Uyyodhikan ti yattha sampahāro dīyati" (*Dīgha* I. 1. 14; *Sum.* p. 85; *Sutta Vibhaṅga* II. p. 107), 'a plan of combat.'

URABBHA.

Childers has no references for this word; but see *Samyutta* III. 1. 9; *Puggala* p. 56; *Aṅguttara* III. 99. 7.

USUMĀ, USMĀ.

"Usmā-tṭhānā apakkamma tasu tāsū rukkhacchāyāsū nisidḍisū" (*Sum.* p. 310).

“Dve tvayo pallaṅke u s u m a ṃ gāhāpento ” (Ibid. p. 186).

See Dhammasaṅgaṇi 964 ; Mil. 153 ; Jāt. I. 243 ; II. 433.

U s m ā = u s u m ā, ‘heat.’

## USSAṆKĪ.

“Bhīto ubbiggo u s s a ṇ k ī utraṣṭo antepuraṃ pāvīsi ” (Sum. p. 135).

“Bhīto ubbiggo u s s a ṇ k ī . . . vihāsiṃ ” (Udāna II. 10).

U s s a ṇ k ī ( u t - ṣ a ṇ k h i n not in Sanskrit), ‘distrustful,’ ‘fearful.’

## USSAKKATI.

“Mahāsamudde udakaṃ . . . u s s a k k i t v ā velāya paharāti ” (Mil. p. 260, l. 22).

“Mahāsamudde udakaṃ hatthasatam pi dve pi hatthasatāni gagane u s s a k k a t ī t i ” (Ibid. l. 25).

U s s a k k a t i (= u t - s ṛ i p not in Sanskrit), ‘to rise up.’

## USSADA.

Childers quotes u s s a d a in the sense of ‘protuberance,’ but in the first passage referred to (Dhammapada p. 95) u s s a d a does not mean this.

In the second reference Dhammapada, p. 339 = Jāt IV. p. 183 u s s a d a means ‘a bump or swelling.’ “Gohanu-kena koṭṭhāpetvā u s s a d e dassetvā.”

In the first reference u s s a d a must mean ‘rubbing in a scented unguent,’ ‘anointing.’

“Alaṅkato maṭṭha-kunḍalī

Mālābhārī haricandan u s s a d o ”

(Dh. p. 95 = Jāt. IV. p. 60 = S3. 1 ; Vim. 53. 7).

The Com. explains haricandan u s s a d o by suvaṇṇavaṇṇa-  
ṇena candena a n u l i t t o .

We can compare this with “Alaṅkatā suvasanā mālinī  
candan u s s a d ā ” (Thera G. v. 267).

We find parallel expressions where *ussada* = *ucchādana* is replaced by another term. Cf. "Alaṅkatā suvasanā mālinī candanokkhitā" (Therī G. v. 145).

*Okkhita* = *okhita*, from Sk. *okh*, 'to adorn.'

"Alaṅkatā candana-sāra-vositā" (V. Vimāna LXIV. 15, 16).

"Pīta candana-littaṅga" (Ibid. XLVII. 1).

"Nāriṅgā candana-sāra-littā" (Ibid. LII. 6, 8).

The expression *sattussada*, 'having the seven protuberances' (Mahapadhāna Sutta), one of the thirty-two superior marks of a Buddha, seems to refer to the soles, palms, shoulders, and back, which were rounded and full (see Man. Buddhism p. 382, 2nd ed.). This term occurs in Mahāvyaṭpatti, p. 6.

But *sattussada* in Dīgha III. 1. 1 is explained as follows: "Sattussadan ti sattehi ussadaṃ, ussannaṃ bahujaṇaṃ ākiṇṇa-manussaṃ posāvaniya-hatthi-assa-mora-migādi aneka-satta-samākiṇṇaṃ cāti attho" (Sum. p. 245). Here *ussada* = crowd, multitude. In Jāt. IV. p. 309 we have *catussadaṃ*. "Catussadaṃ gāmaṃ samiddhaṃ dīnaṃ hi so bhūjatu Vāsavena." The Com. has the following explanation: "Catussadan ti ākiṇṇamanussatāya manussehi pahūtadhaññatāya dhaññena sulabhadārutāya dārūhi sampannodakatāya udakenāti catūhi ussannaṃ catussadasamannāgatan ti attho."

There is a metaphorical use of the word *ussada* in the sense of 'desire' or 'conceit.'

"Tam ahaṃ brūmi brāhmaṇaṃ

. . . . .

sīlavantaṃ an-ussadaṃ"

(Sutta Nipāta III. 9. 31).

Ibid IV. 14. 6; Udāna I. 4 = Mahāvagga I. 2. 3 = Sutta Nipāta IV. 3. 4:—

"Yass' ussadā n' atthi kubiñci loke," for whom there are no desires anywhere in the world (Fausböll). Oldenberg translates 'whose behaviour is uneven to

nothing in the world' (Vinaya Texts I. p. 80). But is not the sense rather arrogance or conceit (superbia)?

For the use of *ussanna* see Sum. p. 7; Jāt. III. 418; Jāt. IV. 140; Therī G. v. 444; Sumaṅgala p. 179; Sutta Vibhaṅga I. p. 286; Dh. p. 94; Cull. X. 15. 1.

USSĀDA, USSĀDANAM, USSĀDETI.

“Ko majjhe saṁsīdo, ko thale *ussādo* (v. l. *ussāro*)” (Sum. p. 122).

*Ussāda* = ‘throwing-up on.’ Cf. Sk. *ut-sādaka*.

“Yathā . . . mahāsamuddo na matena kuṇapena saṁvasati, yaṁ hoti mahāsamudde matam kuṇapam tam khippam eva tīram upaneti thalam vā *ussādeti*” (Mil. p. 250 = Cullavagga IX. 1. 3; Mil. p. 187).

In a parallel passage in Udāna v. 5. 3 we find *ussāreti* (Burmese lection). See Mahāvagga VIII. 1. 22; Cullavagga VI. 11. 3; Jāt. I. 419, 434. Cf. *ussāraṇa-bhaya* (Jāt. I. p. 419).

“Idh’ ekacco yodhajīvo sahati rajaggaṁ . . . api ca kho *ussādanam* yeva sutvā saṁsīdati . . .” (Puggala V. 3).

*Ussādana* (Sk. *ut-sādana*), ‘rout, defeat’?

*Ussādeti* (Sk. *ut-sādayati*), ‘to cause to rise up on,’ ‘to throw on.’

USSUSSATI.

“*Ussussati* anāhāro” (Sutta Nipāta V. 1. 10).

*Ussussati* (Sk. *ucchush*), ‘to be dried up.’

ŪHANA.

“*Ūhana* - lakkhaṇo kho . . . manasikāro, chedana-lakkhaṇo paññāti” (Mil. p. 32).

*Ūhana* = Sk. *ūhana*, ‘synthesis’ as opposed to *chedana*, ‘analysis.’

ŪHASATI, ŪHASANA.

“*Ūhasanam* pi sannipāto ullapanam pi sannipāto” (Mil. p. 127).

*Ūhasati* (= *udhas*), not in Sanskrit, ‘to laugh.’

## ŪSA.

Childers defines ūsa as 'salt ground,' but in *Āṅuttara* III. 70. 6 it seems to be used for some 'saline substance,' perhaps nitrate of soda for cleansing clothes.

## EKATTA.

Childers gives ekatta, 'unity,' but it is also used in the sense of 'solitude.'

"Na me taṃ phandati cittaṃ, ekatta-nirataṃ hi me"  
(*Thera G.* v. 49, p. 8). See *Mil.* p. 162.

## EKĀGĀRIKĀ.

"Ekāgārikan ti, ekam eva gharaṃ parivāretvā vilumpanaṃ" (*Sum.* p. 159).

See *Āṅuttara* III. 50; 151. 2; *Puggala* p. 55.

## ERETI.

"Lahuko vata me kāyo phuṭṭho ca pītisukhena vipulena tūlam iva eritaṃ mālutena pilavati va me kāyo"

(*Thera G.* v. 104; see v. 754).

Vāterita (*Vimāna* XXXIX. 4), hadayerita (*Ibid.* LXIV. 20. 22).

"Na ukkhipe no ca parikkhipe pare, na okkhipe pāra-gataṃ na eraye" (*Thera G.* v. 209; see v. 260).

"Yathā pi nāvaṃ puriso 'dakamhi  
ereti ce naṃ upaneti tīraṃ"

(*Jāt.* IV. p. 478).

"Khippam giraṃ eraya vaggu vaggun haṃso va paggayha sanikaṃ nikūjaṃ" (*Thera G.* v. 1270).

Ereti (*Sk.* erayati), 'to move, raise, raise the voice, utter.'

## EḶAKA.

"So na eḷaka-m-antaraṃ [paṭigaṇhāti]" (*Āṅuttara* III. 151. 2; *Puggala* p. 155; *Sihanāda Sutta*, *Dīgha* VIII.).

Eḷaka is explained in the *Commentary* by ummāra, 'threshold.' It is evidently the same word in the first



term of the compound "eḷaka-pādaka-piṭha" (Cullavagga VI. 2. 24) explained in the Vinaya Texts (III. p. 165) as 'a chair raised on a pedestal.' The translation throws no light on the meaning of eḷaka. Buddhaghosa has the following note: "Eḷaka-pādaka-piṭhaṃ nāma dāru-pattikāya upari pāde ṭhapetvā bhojana-phalakaṃ viya katapiṭhaṃ vuccati." The chair (piṭha) stood on a low projecting platform of wood or stone (eḷaka) by which it was mounted, and on which the sitter placed his feet. Such a chair was disallowed to the bhikkhus as being too comfortable.

Eḷaka in the sense of 'threshold' was merely a slab of wood or stone placed under an entrance door.

Nothing is known of the origin of the word. Can it be connected with Sk. eḷuka, 'a wall, tomb,' originally a stone slab?

## OKAḌḌHATI.

"Taṃ maṃ tato sattavāho ussannāya vipullāya vaḍḍhiyā  
Ok a ḍ ḍ h a t i vilapantiṃ acchinditvā kulagharassa"  
(Therī G. v. 444).

Ok a ḍ ḍ h a t i (Sk. a v a - k r i s h), 'to drag along.'

## OKAPPETI.

"Aparam pi bhante uttariṃ kāraṇaṃ brūhi yenāhaṃ  
kāraṇena o k a p p e y a n t i" (Mil. p. 150).

"Tasmā tassa balavato . . . oṇamanena sadevako loko  
oṇamissati o k a p p e s s a t i . . ." (Ibid. p. 234).

"Tihī ākārehi ditṭhe vematiko ditṭhaṃ n' o k k a p e t i  
ditṭhaṃ nassarati" (Sutta Vibhaṅga II. p. 4).

"Acira-pabbajitassa hi kathā o k a p p a n i y ā na hoti"  
(Sum. p. 143).

O k a p e t i (Sk. a v a - k l ṛ i p), 'to consider as possible,'  
'to be fit.'

O k a p p a n ā, in Dhammasaṅgaṇi p. 12, is given as one  
of the synonyms of saddhā.

## OKIRINĪ, OKILINI.

"Idhāhaṃ . . . addasaṃ itthiṃ upakkaṃ o k i l i n i m,

o k i r i n i m . . . s ā i s s ā p a k a t ā s a p a t t i m a ṅ g ā r a k a ṭ a h e n a  
o k i r i ” (Sutta Vibhaṅga I. p. 107).

Here u p a k k a o r u p p a k k a = baked. Does o k i l i n ī  
(= [o] kilinnakasarīrā) mean ‘dried up,’ and o k i r i n ī  
(= aṅgāraparikiṇṇā), ‘sooty,’ ‘begrimed with soot.’

## OKKANTATI.

“ Issassa upakkhandhamhā o k k a c c a c a t u r a ṅ g u l a m  
t e n a n e m i m p a r i h a r e s i . . . ” (Jāt. IV. p. 210).  
O k k a c c ā - t i o k k a n t i t v ā (Com.).  
O k k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut off’

## OKKANTI, OKKAMANA.

“ Bodhisattassa gabbh’ o k k a n t i y ā ” (Sum. p. 130).  
“ Mātu-kucchim o k k a m a n e ” (Ibid. p. 145).  
O k k a n t i (= Sk. a v a k r ā n t i), ‘descent.’  
Gabbh’ o k k a n t i = entrance into the womb.  
O k k a m a n a (= a v a - k r a m a n a), ‘descent.’

## OKASSETI.

“ Tato sucim gahetvāna vaṭṭim o k a s s a y ā m ’ a h a m ”  
(Therī G. 116, p. 135).

“ Yadi bhante Nāgasena Tathāgatassa tā upamā aññātā,  
t e n a h i B u d d h o a s a b b a ñ ñ ū ; y a d i ñ ā t ā , t e n a h i o k a s s a  
p a s a y h a v i m a m s ā p e k h o p a ṇ ā m e s i , t e n a h i t a s s a a k ā r u ñ -  
ñ ā t ā s a m b h a v a t i ” (Mil. p. 210).

“ Sutaṃ me taṃ bhante vajjī yā kulitthiyo kulakumā-  
r i y o t ā n a o k k a s s a p a s a y h a v ā s e n t i t i ” (M. P. S. p. 3).

O k a s s e t i (Sk. a v a - k ṛ i s h), ‘to drag out or away,’  
‘draw away.’

## OGAṆA.

“ Migaluddo mahārājā Pañcālānaṃ rathesabho  
Nikkhanto saha senāya o g a ṇ o v a n a m ā g a m ā ”  
(Jāt. IV. p. 432).

O g a ṇ a = a v a g a ṇ a (Sk. o g a ṇ a), ‘without a re-  
tinue.’ Cf. o p a t t a = nippatta = leafless (Jāt. III. p. 495).

## OGADHA.

Childers quotes no texts in dealing with this word, but compare :—

“Tvañ ca me maggam akkhāhi añjasam amat’ ogadhā” (Thera G. v. 168, p. 22). For antogadha see Sum. p. 59.

## OGAMANA.

“Ogamānanti atthaṅgamaṇaṃ” (Dīgha I. 1. 25 ; Sum. p. 95).

Ogamāna = Sk. ava-gamāna, ‘setting.’

## OGGATA.

“An-oggatasmiṃ suriyasmiṃ tato cittaṃ vimucci me” (Thera G. v. 477).

“Rattandhakāre ti oggate suriye” (Sutta Vibhaṅga II. p. 268).

Oggata = apagata, ‘set.’

## OCARAKA, OCARATI.

“Ete bhante māma purisā carā ocarakā janapadaṃ ocaritā āgacchanti||tehi paṭhamam ociṇṇam aham pacchā osāpayissāmi” (Saṃyutta III. 2. 2).

“Ete bhante mama purisā corā ocarakā janapadaṃ ocaritvā āgacchanti. tehi paṭhamam otiṇṇam, aham pacchā otarissāmi [v. l. osāyissāmi]” (Uddāna VI. 2).

Ocaraka occurs also in Sutta Vibhaṅga Pār II. 4. 1, p. 47, and is explained by the Old Com. (Pār. II. 4. 27, p. 52) as follows :

“Ocarako nāma bhaṇḍam ocaritvā āchikkhati itthannāmaṃ bhaṇḍam avaharā ti.”

The Com. to the Udāna explains ocarakā by heṭṭhā-carakā and carapurisā; ocaritva by vīmamsitvā and osāyissāmi by paṭipajjissāmi karissāmi.

Buddhaghosa on Pār. II. 4. 27 has the following note :

“Ocaratīti ocarako. tattha tattha anto anupavisa-tīti vuttaṃ hoti.”

Ocaraka (not in Sanskrit), ‘emissary,’ ‘agent.’ In

Div. 127. 26, a v a c a r a k a = footman, runner; o c a r a t i (Sk. a v a - c a r, 'to go down towards'), 'to visit.'

## OCINĀTI.

Nānāratana-m-o c i t a (Jāt. IV. p. 135) dum-o c i t a (Ibid. p. 156).

O c i t a (Sk. a v a - c i t a) = sañcita, 'filled.'

“ . . . Acchāya atibharitāya  
amataghaṭikāyaṃ dhammakatamatto, katapadaṃ jhānāni  
o c e t u ṃ ” (Thera G. v. 199).

O c e t i (Sk. u p a - c i) = u p a c e t i = bhāveti, 'to cultivate.'

## OṬṬHI-VYĀDHI.

“Tadā tassa rañño eka oṭṭhivvyādhi . . . mahabalā ahoṣi.”

Oṭṭhivvyādhi is a female elephant. Does it mean 'lip [trunk] striker'? (Jāt. III. 385-7).

## OṆI.

“Oṇi-rakkha nāma āhatam bhaṇḍam gopento” (Sutta Vibhaṅga I. p. 53).

“Oṇiṃ rakkhatīti oṇirakkho yo parena attano vasanaṭṭhāne ābhatam (MS. āhatam) bhaṇḍam idaṃ tāva bhante muhuttam oloketha yāva ahaṃ idaṃ nāma kiccamaṃ katvā āgacchāmīti vutte rakkhati” (Buddhaghosa).

Oṇi (a v a ṇ i ?) must here signify 'treasure, property.'

## OṆOJETI.

“Sovaṇṇena bhinkārena udakam oṇojetvā” (Mil. p. 236; see Mahāvagga I. 22. 18).

“Oṇojetha āvuso saṅghassa cīvaram” (Sutta Vibhaṅga I. p. 265); see Dīpavaṃsa XIII. 29, and cf. oṇojana (Cullavagga II. 1. 1). Oṇoja (Cull. p. 37).

Oṇojeti (Sk. ā v a ṇ e j a y a t i), 'to dedicate,' 'consecrate.'

## OTAPPATI, OTĀPETI.

“Pāniyaṃ o t a p p a t i” (Cullavagga VI. 3. 7).

“ Bhikkhū sa-udakaṃ pattam o t ā p e t i ” (Ibid. V. 9. 3; see Mhv. I. 25. 16).

O t a p p a t i (Sk. a v a - t a p), ‘ to heat, warm.’

## OTALLAKA.

“ Kuto nu āgacchasi rummavāsi  
O t a l l a k o paṃsupisācāko va ”

(Jāt. IV. pp. 380-4).

“ O t a l l a k o t i l ā m a k o o l a m b a - v i l a m b a - n a n t a k a - d h a r o ”  
(Com.).

O t a l l a k a = o t ā l a k a = o t ā r a k a ? Cf. Sk. a v a - t ā r a ṇ a, ‘ the ends or border of a garment.’

## OTTAPATI, OTTAPPETI.

“ Yaṃ na o t t a p p a t i o t t a p p i t a b b e n a n a o t t a p p a t i  
pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā idaṃ  
vuccati an-o t t a p p a ṃ ” (Puggala II. 5).

“ Athāyaṃ itarā pajā puññābhāgā ti me mano  
saṅkhātum no pi sakkomi musāvādassa o t t a p p e t i ”  
(Saṃyutta VI. 2. 3).

O t t a p a t i = a v a t a p p a t i f o r a p a t a p p a t i  
(Sk. a p a - t r a p), ‘ to be ashamed.’

The N. Buddhist form for o t t a p p a is a p a t t r ā p y a  
(Mahāvīyatpatti p. 32).

## ODAPATTIKIYĀ, ODAPATTAKINĪ.

“ O d a p a t t i k i y ā m a y h a ṃ s a h a j ā e k a s ā s a n ī ” (Cariyā  
Pit. II. 4. 8, p. 86).

Among the ten kinds of wives mentioned in Sutta  
Vibhaṅga I. p. 139 we find o d a p a t t a k i n ī upon which  
we find the following note (p. 140), “ o d a p a t t a k i n ī  
nāma udaka-pattam āmasitvā vāseti.”

O d a p a t t i k i y ā = ‘ water-bowl-carrier.’

## ODAGYA.

This word is given in the Dhammasaṅgaṇi 9, 86 as one  
of the synonyms of pīti.

Odagya = audagrya, 'elation' (not in Sanskrit)  
from udagra.

## ODANIKA.

"Odanika-ghara-vīthi" (Jāt. III. 49).

Odanika, 'a cook.'

## ODARIKA.

"Hitvā gihitvaṃ anavositatto mukhanaṅgali odariko kusito" (Thera G. v. 101, p. 15).

"Puggalo . . . luddho odariko" (Mil. p. 357-8).  
Cf. odara in Dhammapada p. 96.

Odarika (Sk. andarika), 'gluttonous.'

## ONAMATI, OṆAMATI.

"Unnatā bhūmippadesā oṇamanti, oṇatā unnamati" (Sum. p. 45).

"So so muñcāti pupphāni onamitvā dumuttamo" (Vimāna XXXIX. 3).

"Siho jīvitapariyādāne pi na kassaci oṇamati" (Mil. p. 400). Cf. an-oṇami-daṇḍajāta (Mil. p. 238).

Onamati (Sk. avanam), 'to bend, stoop.'

## ONAYHIYATI, ONĀHA.

"Jālena ca onahiyanā  
tattha hananti ayomayakūṭehi"

(Sutta Nipāta III. 10. 13).

Onayhiyati (Sk. avanah), 'to cover.'

Onāha and pariyonāha are given in the Dhammasaṅgani 205, as synonyms of middha, 'sloth.'

## OPATATI.

"Yathā . . . . kalandako paṭisattumhi opatante . . . . naṅguṭṭhalakuṭena paṭisattum paṭibāhati" (Mil. pp. 368, 396).

"Yadā kilesā opatanti" (Ibid. p. 368).

For opātetī see Sutta Vibhaṅga II. p. 15.

Opatati (Sk. avapat), 'to fall down.'

## OPĀTA.

“Opātaṃ khaṇanti” (Jāt. I. p. 143).

Opāta (Sk. a va - p ā ta), ‘hole, pit.’

## OPĀNA.

Opāna - bhūta (Jāt. IV. p. 34: Vimāna LXV. 4; LXVI. 4; Sum. p. 177; Mahāvagga VI. 31. 11).

Opāna (Sk. a va - p ā na), ‘a pond or pool for watering.’

## OPILĀPETI.

“Taṃ payāsaṃ . . . usake opilāpehīti” (Sutta Nipāta I. 4. 7, p. 14).

See Jāt. I. pp. 212, 238; III. p. 301. Saṃyutta VII. 1. 9. Mahāvagga X. 4. 5.

Opilāpeti, the caus. of a va - plu, ‘to keep under,’ ‘to sink.’

## . OPUÑCHETI.

“Bhumiṃ ca catujātiya gandhehi opuñchetvā . . . dhaje bandhiṃsu” (Jāt. IV. p. 377-8).

Opuñcheti (a va - proñch, not in Sanskrit), ‘to cleanse.’

## OPUTA.

“Puthū pañcahi nīvaraṇehi āvutā nivutā oputā paticchannā paṭikujjitā ti puthujjanā” (Sum. p. 59).

Oputa = ovuta (Sk. a pa - v ṛ i), ‘obstructed.’

“Etthāyaṃ jano āvaṭō nivuto ovuto pihito pariyaṇaddho” (Mil. p. 161).

Ovaṭa, another form of the word, occurs in (anovaṭa) Sutta Vibhaṅga II. p. 52.

## OPUNĀTI, OPUNĀPETI.

Childers only gives the metaphorical use of this word in the sense of ‘to sift.’

“Masīṃ karitvā mahāvāte vā opuneyya . . . .” (Aṅguttara III. 33. 2).

“Sīghasīghaṃ bhusikaṃ uddharāpetvā sīghasīghaṃ opunāpeyya” (Ibid. III. 92. 3).

“Bhusikaṃ uddharāpetvā opunāpetabbhaṃ opunāpetvā atiharāpetabbhaṃ” (Cullavagga VII. 1. 2, p. 181).

“Esāhaṃ bhante yo me Ālāre Kālāme pasādo taṃ mahāvāte vā opunāmi sīghasotāya vā nadiyā pavāhemi” (M. P. S. IV. p. 45).

Opunāti (ava-pū not in Sanskrit), ‘to winnow.’

#### OMATṬHA.

“Sattiyā viya omatṭho dayhamāne va matthake  
Kāmarāgappahānāya sato bhikkhu paribbaje te”  
(Saṃyutta I. 3. 1; II. 2. 6 =Thera G. v. 39).  
Omatṭha = omatṭa (Sk. ava-mrish), ‘struck.’

#### OMADDATI.

“Omadda khippaṃ palighaṃ esikāni ca abbaḥ” (Jāt. II. 95).

See Cullavagga VIII. 4. 5, p. 214.

Omaddati (Sk. ava-mṛid), ‘to crush,’ ‘press down.’

#### ORABBIKA.

“Orabbhiko vā urabbhaghātaḥ” (Aṅguttara III. 99. 7; see Puggala p. 56; Therī G. v. 242, p. 146 [the Com. p. 199, explains orabbhika by orabbhaghātika]; Sutta Vibhaṅga I. p. 106).

#### ORUNDHATI.

“Orundhiya naṃ pari rakkhissāmi” (Jāt. IV. p. 480). Orundhiya = orundhitvā (Com.).

Oruddha (Therī G. vv. 445, 453).

Orundhati (Sk. ava-rudh), ‘to restrain.’

#### ORAMATI.

Childers has no notice of oramati, the proper meaning of which is ‘to leave off cease.’ See Sutta Vibhaṅga I. p. 54.

“Bhikkhu bhikkhuṃ . . . so āṇāpetvā vippaṭṭisārī



sāveti mā avaharīti, so suṭṭhūti oramati, ubhinnaṃ anāpatti.”

But in Mil. p. 361 oramati seems to mean ‘to be pleased,’ ‘to be satisfied.’

“Sace so me bhante paṭisunītvā nandati oramati evāhaṇ taṃ pabbājemi nissayaṃ demi.”

In Jāt. I. p. 498 oramati is used in the sense of ‘to strive’ :—

“Oramāma na pārema” = we strive but do not succeed. The Com. has “udakam . . . ākaḍḍhema osārema.”

A parallel expression occurs in Jāt. III. p. 185 : “Vikkamāmi na pāremi.”

We see that oramāma = vikkamāma, ‘we use effort,’ ‘we strive.’

There is a similar expression in Çakuntala p. 146 (ed. Williams, 1876) : “Naṃ sahiḡāmī dosotti vavasidābī na pāremi . . . . ṇivedidum.”

Can oramāma be an error for osāyema from avasā? See note on OSĀPETI.

#### OLAGGETI, OLUGGA.

“Atha kho bhikkhave Vepacitti asurindo aṭaliyo (v. ll. āṭaliyo, āṭaliko) upāhanā ārohitvā khaggaṃ olaggetvā assamaṃ pavisitvā” (Saṃyutta XI. 1. 9; see Sum. p. 41).

“Olaggesāmi te Citta āṇidvāre va hatthinam” (Thera G. v. 355).

“Tvam olagga na gacchasi” (Ibid. v. 356).

Olaggeti (caus. of avalaga), ‘to attach,’ ‘fasten;’ olagga = Sk. avalagna; for olugga see Sum. p. 41.

#### OLAṄGHANĀ, OLAṄGHETI.

“Olaṅghanā nāma hetṭhā onamanā” (Sutta Vibhaṅga I. p. 121).

Olaṅghanā (not in Sanskrit), ‘passing under.’

For olaṅgheti see extract quoted in ULLAṄGHETI.

## OLIKHATI.

“Kese me olikhissan ti kappako upasankami”  
(Thera G. v. 169).

“Bahūvatasaṃmādanā aḍḍhaṃ sīsassa olikhiṃ”  
(Therī G. v. 88; Com. p. 183).

Olikhati (ava-likh, not in Sanskrit), ‘to cut off.’

## OLĪYATI, OLĪYANA.

“Ete te ubho ante anabhiññāya olīyanti eke, atidhāvanti eke” (Udāna VI. 8).

In the Dhammasaṅgaṇi 1156, 1236, olīyana, ‘hesitating,’ is used as a synonym of thīna cf. an-olīna-vuttitā Ibid. 1367.

See Jāt. III. 322, where olīna = impeded? Cf. Sk. avalīna, ‘sticking to.’

## OLUBBHA.

“Piṇḍapātamaṃ caritvāna daṇḍamaṃ olubbha dubbalā”  
(Therī G. v. 17, p. 125).

“Daṇḍamaṃ olubbha gacchāmi” (Ibid. v. 27, p. 126).

See Jāt. I. p. 126.

Olubbha, ‘leaning on,’ though connected in meaning with avalamb, looks as if it were derived from avalabh (not in Sanskrit).

## OVATṬIKĀ.

“Sakkā hoti hatthena pi dvīhi pi aṅgulihi [udakaṃ] gahetuṃ ovattikāya maṃ pi kātuṃ?” (Sum. p. 218).

“So taṃ sūciṃ nālikāya pakkhipitvā ovattikāya katvā . . . .” (Jāt. III. p. 282).

“Bodhisatto ovattikato sūcinālikamaṃ nīharitvā adāsi”  
(Ibid. p. 285).

Here ovattikā seems to be a kind of ‘bag.’

There is an ovattikā in the sense of valaya, ‘bracelet;’ “chabbaggiyā bhikkhū ovattikāmaṃ dhārenti” (Cullavagga v. 2. 1; Com. on Mhv. V. 29, 4), and a form ovattiyā (Mahāvagga VII. 1. 5) = ovattikā.

There is also the form *ovaddheyya* or *ovattheyya* = turned back.

All these seem to point to Sk. *apa-vṛit*.

## OVAMATI.

“Atha kho udapāno . . . sabbam tam tinaṃ ca bhusaṇ ca mukhato *ovamitvā* acchassa udakassa . . . yāva mukhato pūrito vissandanto maññe atthāsi” (Udāna VII. 8).

*Ovamati* (*ava-vam*, not in Sanskrit), ‘to throw up.’

## OVARIYATI.

“Kiṃ te aparādhitam mayā yam maṃ *ovariya-māna* titthasi” (Therī G. v. 367-8).

*Ovariya* pass. of *apa-vṛi*, ‘to avoid’?

## OVASSATI.

“Kadā nu maṃ pāvusakālamegho navena toyena sacīvaram vane

*Isippayātamhi* pathe vajantam *ovassate*”

(Thera G. v. 1102, p. 98).

“Kassapassa kuṭi *ovassati*” (Mil. p. 223-4).

“Viharassa kuḍḍo *ovassati*” (Cull. VI. 3. 4; see V. 16. 1; VIII. 3. 3: Sutta Vibhaṅga II. 33, 39).

*Ovassati* (*ava-vri* not in Sanskrit), ‘to rain down on,’ ‘to leak.’

For *ovasāpeti*, ‘to cause to be rained down on,’ see Mahāvagga VIII. 15. 2, p. 291).

## OSSAJATI, OSSAJJATI.

“Kuto samuṭṭhāya mano vitakkā kumārakā dhamkam iv’ *ossajanti*”

(Samyutta X. 3 = Sutta Nipāta 5. 1, p. 48).

‘Whence arising doubts vex the mind, as boys vex a crow’ (Fausböll).

Here is an illusion to a game played by Hindu lads of

tying a string to a crow's leg, first letting it go a little way, and then jerking it back.

The original meaning of *ossajati* is to let go or release.

"Hadaye *ossajāmi*" = "hadaye *vissajjemi*" (Jāt. IV. p. 260).

"Atha kho Bhagavā Cāpāle cetiye sato sampajāno āyusaṅkhāraṃ *ossajji*, *ossatṭha* ca Bhagavato āyusaṅkhāre mahābhūmicālo ahoṣi" (M. P. S. p. 26).

"Yadā Tathāgato sato sampajāno āyusaṅkhāraṃ *ossajjati* tadāyaṃ paṭhavī kampati" (Ibid. p. 27). See Thera G. 321.

"O s s a ṭ ṭ h a kāyo urago caratu" (Jāt. IV. pp. 460, 461).

O s s a ṭ ṭ h a = *nissatṭha* (Com.).

Cf. *āyusaṅkhāro s s a j j a n a* (Sum. p. 130).

#### OSAṆHETI.

"Akkhīni añjētvā *kese o s a ṇ h e t v ā*" (Jāt. IV. p. 219).

"Bhikkhū kocchena *kese o s a ṇ h e n t i*" (Cullavagga V. 2. 3).

*O s a ṇ h e t i* (*ava-slakshṇayati* not in Sanskrit), 'to comb out,' 'to smooth.' Cf. Hindu *uñchānā*, 'to comb the hair.'

#### OSĀPETI, OSETI.

"Majjhe *gahetvā ubhato o s ā p e t i*, *ubhato koṭṭisu gahetvā majjhe o s ā p e t i*" (Jāt. I. 25).

"Ete bhante mama *purisā carā occarakā janapadaṃ ocaritvā āgacchanti tehi paṭhamam ociṇṇam ahaṃ pacchā o s ā p a y i s s ā m i*" (Saṃyutta III. 2. 2 = Udāna VI. 2. See extract and notes under *OCARAKA* and *ORAMATI*).

Here *o s ā p e t i* = *ṭhapeti*, from *ava-sā*.

In Thera G. v. 119 *osiya* (v. l. *opiya*) is explained by *ṭhapetvā* and *osenti*, in Therī G. Com. p. 202, by *paṭisāmetvā ṭhapenti*. See Sutta Vibhaṅga II. p. 15.

For *o s ā p e t i* we find *o s e t i* (see Saṃyutta XI. 2. 10; Thera G. v. 119; Therī G. v. 283), in the sense of 'to put, place,' for which we find the v. l. *o p e t i*.

"Kheḷam *sarīre o s i* (text *opi*)" (Jāt. IV. p. 457).

## OHANATI.

“Indakhīlam o h a c c a - m - a n e j ā  
te caranti suddhā vimalā”

(Samyutta I. 4. 7).

O h a n a t i (Sk. a v a - h ṛ i), ‘to take away.’

O h a c c a may also represent o h a n t y a as well as  
a v a h ṛ i t y a.

## KAṬAGGAHA.

“Yadā jīṇṇā bhavissamā ubho daṇḍaparāyanā  
ubho pi pabbajissāma, ubhayattha kaṭaggaho”

(Thera G. v. 462, p. 49).

“Ayañ ca te rājaputti ubhayattha k a ṭ a g g a h o  
devalokūpapattī ca kittī ca idha jīvite”

(Jāt. IV. p. 322).

The Com. explains k a ṭ a g g a h a by j a y a g g a h a.

Kaṭaggaha = a lucky throw, the lucky die, in contra-  
distinction to k a l i g g a h a, ‘an unlucky throw.’

## KAṬAGGAHA.

“Na c’eva bhogā tathārūpāna ca puññāni kubbanti  
Ubhayattha k a l i g g a h o andhassa hatacakkhuno”

(Aṅguttara III. 29).

For k a l i in sense of ‘bad die’ see Dhammapada vv.  
202, 252.

## KAṬUKUṆCAKA.\*

K u t u k u ṇ c a k a occurs in the following passage from  
the Divyāvadāna, p. 8, l. 3:

“Ā k r o ṣ a k ā r o s h a k ā v a y a m m a t s a r i n a h k u t u k u ṇ  
c a k ā v a y a m

dānam ca na dattam anv api yena vāyam piṭṭilokam  
āgatah.”

On p. 302, l. 3, of the same work the word recurs:

\* See *Academy*, Feb. 25, 1888, No. 825, pp. 136, 137.

“Ete pi matsarinā āsan k u t u k u ñ c a k ā āgrihitaparish-  
kārās.”\*

The editors, not understanding this unusual term, have admitted into their text (p. 302) the variant reading k u t -  
k u ñ c a k ā, which they connect with Pāli k u k k u c c a k a,  
‘remorseful.’ Childers, however, refers the well-known  
k u k k u c c a to the Sanskrit k a u k r i t y a. It sometimes  
appears under the form k u k u c c a, as if from k u - k r i t y a;  
and, in *Ānguttara Nikāya* IV. 196, we find a k u k -  
k u c c a k a j ā t a, in the sense of ‘well-formed,’ applied to  
a tree. It is possible that k u k k u c c a, ‘remorse,’ has a  
different origin, and may be derived from k ū t + k r i t y a  
(Cf. *Sk.* k ū t, ‘to sorrow’). But, be this as it may, k u k -  
k u c c a is never used in Pāli texts along with m a c c h a r ī,  
m a c c h a r a, or k a d a r i y a, but with u d d h a c c a, &c.  
In the passages quoted above, k u t u k u ñ c a k a has not  
the sense of ‘remorseful.’

The metre of the verse quoted from p. 8 of the *Divyā-  
vadāna* would seem to show that the reading k u t u k u ñ -  
c a k ā is to be preferred to that of k u t k u ñ c a k ā. If,  
then, this term does not bear the meaning, ‘remorseful,’  
what is its true signification? Sanskrit gives us, appa-  
rently, no direct clue to the meaning, so recourse must be  
had to Pāli for its signification. Childers’s dictionary here  
fails us entirely, and we are compelled to look elsewhere  
for help in solving the difficulty. It may be noted that  
ā k r o ṇ a k ā and r o s h a k ā correspond to Pāli ā k k o s a k ā  
and r o s a k ā, which are usually found together (see *Sam-  
yutta-Nikāya* III. 3. 1, p. 96; *Sutta Nipāta*, p. 24) in con-  
nection with m a c c h a r ā; m a t s a r i n a h is the Pāli  
m a c c h a r i n o; and it may be assumed that in meaning it is  
synonymous with k u t u k u ñ c a k ā.

On pp. 291, 298, of the *Divyāvadāna*, m ā t s a r y a  
(= Pāli m a c c h a r i y a) is associated with ā g r i h ī t a, in  
Pāli a g g a h ī t a (not in Childers; but compare a g g a -

\* The editors suggest ‘ostentatious’ as the meaning of ā g r i h ī -  
t a p a r i s h k ā r a; but the context shows that it signifies ‘having  
beggarly belongings; hence ‘mean,’ ‘shabby.’

hitatta in Puggala Paññatti II. § 3. 13; Dhammasaṅgaṇi, § 1122, p. 199), which literally means 'drawn tight or close;' hence closefisted, mean greedy. But, in the Puggala, among the synonyms of macchāriya we find not only aggahitatta and kadāriya, but also katukañcukatā (written katakañcukatā in the Dhammasaṅgaṇi), an abstract noun formed from an adjective katukañcuka or katakañcuka, corresponding to an original kṛita-kañcuka or kṛita-kuñcaka, 'close,' 'near,' 'greedy' (Cf. Sk. kṛita-kapata, 'fraudulent'). Kañcuka or kuñcaka must be referred to the root kañc or kuñc, 'to draw together,' 'contract' (Cf. Sk. kañcuka and kañcukita).

The compiler or compilers of the Divyāvadāna, not recognizing the origin of katukañcuka, tried to Sanskritize it into kutukuñcaka, connecting it, perhaps, with kūtukuñcaka or kutukuñcaka. But, whatever may be the etymology of the word, there is no doubt as to its meaning, which cannot be settled offhand by an appeal to the Sanskrit dictionary. As with ekodibhāva, no amount of ingenuity exercised by Sanskrit scholars can determine its meaning apart from the Southern Buddhist texts, where it is employed in its true and legitimate sense. That Pāli terms have been altered in the process of Sanskritization needs no proof. We have several specimens in the Divyāvadāna.

The editors furnish us with a good example in sambhinnā-pralāpa (p. 302) = Pāli samphappalāpa, 'nonsense.' Sampha was a word evidently unknown to the Sanskrit compiler, but it is not uncommon in Pāli. We have also a verb samphappalapati (Sum. p. 74). To this we may add vardhanīya = Pāli bhājana; niṣparusha = Pāli nippurisa. This term is applied to music, and does not mean, 'not harsh,' 'soft,' but 'not human,' 'not produced by human beings,' but by gandharvas or heavenly musicians (see Vimāna 64. 10. p. 60). In the translation of the Jātaka book (p. 75), "nippurisehi turiyehi paricāriyamāno (v.l. parivāriyamāno)," the

same expression as occurs in Culla. VII. i. p. 180, is rendered 'attended by musical instruments which played of themselves.' In the Vinaya Texts, III. p. 225, it is translated 'waited upon by women performing music.' This expression, I venture to think, may be rendered thus—'entertained by heavenly music.' The Sanskrit parallel passage (Div. p. 6) is *nishparushena* (v.l. *nishpurushena*) *tūryena krīdati ramate paricārayati*" (see Jāt. I. p. 58). *Utkutukaprahāna* = Pāli *ukkutikapadhāna*; *lūha* (pp. 13, 81) = Pāli *lūkha*; *phuttaka* (p. 29), a kind of bark cloth = Pāli *potthaka* (see Jāt. II. p. 432, where the form *pottha* also occurs); *phelā* = Pāli *pelā* (see *pedā*, pp. 251, 365); *abhiprāya* = *adhiprāya*, Pāli *adhippāya*; *abhyavagāhya* = *adhyavagāhya*, cf. Pāli *ajjhogāhetvā*; *abhinirnameyāmi* = *abhinirnamayāmi*, cf. Pāli *abhininnāmeti*.

*Kadalīccheda*, 'a kind of sword cut.' "Bodhisattvo . . . tām stambhañ kadālīcchedena khaṇḍa-khaṇḍam chettum ārabdhaḥ" (p. 459, l. 12).

We have a similar expression in Pāli; cf. *kalīraccheja* (Mil. p. 193).

The term *kadalī* is applied to the soft stem of the plaintain tree, while *kalīra* denotes the top sprout of a plant or tree. Cf. "tadā so rājā tassa tāpassa kuddho hatthapāde vaṃsakalīre viya chedāpesi" (Mil. p. 201).

"Tasmiṃ khaṇe coraghātako tikhiṇaparasaṃ gahetvā kumārassa taruṇavaṃsakalīre viya dve hatthe chindi" (Jāt. III. p. 180).

A reference to Pāli explains many difficult expressions, as *asammosa-dharmān*, which does not mean 'ever alert,' but 'whose dharma or doctrine is without confusion'; *tadbahulavihārin* = Pāli *tabbahulavihārī*, 'living intent on that'; *sthavika*, p. 475, answers to Pāli *thavika*, 'a bag'; *kataccha* or *katacchu*, 'a vessel' (?), p. 398, corresponds to Pāli *katacchu*, 'a ladle or spoon' (not found in our Sanskrit dictionaries), the etymology of which is, perhaps, to be



sought in some of the modern Prakrits. The modern Hindu dialects have *karacchul* in the sense of 'spoon' used by glass- and metal-workers.

On p. 286, l. 2, we have the puzzling expression, "*sarvaṃ santa h-svāpateyam*"; on p. 439, "*sarva-santa m svāpateyam*"; and, on p. 291, "*prabhūta-satta svāpateyam.*" If we take the word as it occurs on p. 291, we find it a part of a stock phrase, which we get in a simpler form in the *Dīgha Nikāya V. 10* (*Sumaṅgala*, p. 295); *Sutta Vibhaṅga I. p. 18*; *Samyutta*, pp. 94, 95.

In the Pāli parallel passages there is no *prabhūta-satta-svāpateya*; but Buddhaghosa, in commenting on the passage referred to in the *Kūṭadanta-sutta*, has the following note: "*Tāta idam evam bahum dhanam kena samgharitan ti? Tumhākam pitāmahādīhi yāva satta mā kula-parivattāti.*" The word *sattama*, Sk. *saptama* (as well as *satta*) may, perhaps, have been used in the sense of 'going back to the seventh generation,' hence 'long accumulated,' 'of long standing' (see *Jāt. II. p. 47*).

In the phrase on *Div. p. 439*, I think we ought to read "*sarvaṃ saptā-svāpateyam aputram*," which would correspond to a Pāli phrase, "*sabbam satta mā m sāpateyyam aputtakam.*" Cf. the following passage in the *Samyutta Nikāya*, where *sattama* means the seventh (in succession):

"*idam satta mā m aputtakam sāpateyyam rājakosam paveseti*" (*III. 2. 10*, p. 92).

*Sattama*, 'best,' occurs in *isi-sattama* (*Vimāna XXI. 1.*)

The phrase, *pahusanto*, 'being rich,' occurs in the *Sutta Nipāta* (*I. 6. 7*, p. 18), but it throws no light on the passages under discussion.

#### KOṆCA-NĀDA.

As *sīha-nāda*, means a lion's roar, *koṅca* ought to mean 'an elephant.' It does so in *Milinda Pañha*, p. 76:—

"*Atthi pana te . . . hatthipāmokkho ti? Āma*

bhante atthīti.” “Kin nu kho. . . . So hatthī kadācī karahaci koñcanādaṃ nadatīti.” “Āma bhante nadatīti.” “Tena hi . . . so hatthī koñcānaṃ sisso ti?”

Koñca = krauñca, from a root kruñc, ‘to trumpet.’ We find such a root in Buddhist Sānskrit, “hastinaḥ kroñcanti” (Div. p. 251).

The Editors of the Divyāvadāna explain kroñcati by ‘to trumpet’; but suggests confusion with kroṣati. The root, kruṣ, however, is itself a weakening of a root, kruk, of which kruc and kruñc are variants. In Sutta Vibhaṅga I. p. 109, we find koñca used for the ‘trumpeting’ of an elephant.

“Idhāhaṃ āvuso Sappinikāya nadiyā tīre ānañjaṃ samādhim samāpanno nāgānaṃ oḡayha uttarantānaṃ koñcaṃ karontānaṃ saddaṃ assosin ti.”

Here koñcaṃ karoti = ‘to trumpet.’

In the Com. to verse 310 Therī G. p. 210, turīyā or koriya is explained by “kuñca-kāra-kukkuṭi,” ‘a cackling hen?’

## EMENDATIONS.

### I.

“Ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṅkāpayissanti” \* (Mahāvagga. III. 1. 1).

‘Shall the ascetics who belong Titthiya schools, whose doctrines is ill-preached, retire during the rainy season, and arrange places for themselves to live in’ (Vinaya Texts. I. p. 298).

The translators propose to read saṅkappayissant. In verse we do find such forms as saṅkāpeti for saṅkappeti, but not in prose. At first one feels inclined to read saṅkāmayissanti, ‘to take possession of’; but the Sinhalese copy of the Com. reads saṅkhāpayissanti which may be a causative of kshi, ‘to dwell,’ and signify ‘to settle down quietly,’ ‘live at ease.’

\* The various readings are saṅkāyissanti, saṅkhāpayissanti.

## II.

“Gāmanigamā ākiṇṇā accāsanne tahiṃ tahiṃ  
naḷaveluvanam iva brahā kukkuṭasampati (v. 1.-patā)  
avīcī maññe va p h u ṭ ṭ h ā manussehi bhavissare”  
(Anāgata Vaṃsa vv. 38, 39).

The Commentary on v. 39 is as follows :—

“Āvīcī maññe va pu ṭ a (sic) . . . manussehi r a n -  
t a r a p u t a (!) pūrita bhavissanti.”

In the text v. 39 for p h u ṭ ṭ h ā read p h u ṭ ā; and in the  
Com. read—

“Āvīcī maññe va p h u ṭ ā . . .  
manussehi - r - a n t a r a p h u ṭ ā pūritā,” &c.

There is a somewhat similar passage in prose in Aṅguta-  
tara III. 5. 6 : “Sutaṃ me . . . ayaṃ loko avīci maññe  
phuṭo ahosi manussehi kukkuṭasampātikā gāmanigama-  
rājadhāniyo ti.”

## III.

“Atha kho . . . Vepacitti a ṭ a ṭ i y o u p a h ā n ā  
arohitvā . . . assamaṃ pavisitvā” (Samyutta XI. 1. 9).

For a ṭ a ṭ i y o we have the various readings ā ṭ a ṭ i k o,  
ā ṭ a ṭ i y o. These together with the reading in the text are  
all wrong. Ā ṭ a ṭ i y o is an adjective and ought to agree  
with u p ā h a n ā, but it does not. We ought I think read  
e k a ṭ a ṭ i k a - u p ā h a n ā, a compound that is well known  
from the Jātaka-book :—

“Tasmā so pi rājā soḷavassapadesikaṃ puttamaṃ pakkosivā  
e k a ṭ a ṭ i k a - u p ā h a n ā ca paṇṇacchattaṇ ca . . .  
datvā” (Jāt. II. p. 277).

The various readings (Burmese) are e k a - p a ṭ a n i -  
k a m, e k a p a ṭ a l i k a m.

“Mayhaṃ maggaṃ gacchantassa e k a ṭ a ṭ i k a - u p ā -  
h a n ā c'eva paṇṇacchattaṇ ca laddhumaṃ vaṭṭati” (Jāt. III.  
p. 79).

The various readings are e k a m p a k a l i k a m  
e k a p a v ā l i k a (see also Jāt. III. p. 81, where we find  
the various reading, e k a - p a ṭ a l i k a).

Ekaṭalika-upāhanā might mean 'single-soled sandals.' The reading ekapaṭalika = 'single-lined'? Compare "anujānāmi bhikkhave ekapaḷāsikaṃ upāhanam" (Mhv. V. 1. 30).

Buddhaghosa explains ekapaḷāsikaṃ by ekapaṭalam (See Vinaya Texts II. p. 13).

## IV.

"Kūtāgāre çayitvā tvam nirvāte sparçitāgate āsīno vrikshamūleṣu kaccin na paritapyase" (Divyāvadāna p. 559, 1. 12).

Sparçitāgate, as it stands in the passage quoted above, is hopelessly unintelligible; and the interesting notes at the end of the Divyāvadāna offer no solution of the difficulty, though a very slight alteration would suffice to make sense.

Bearing in mind, as pointed out in the *Academy*, March 27, 1886, p. 222, that Northern Buddhist texts often contain Sanskritizations of Pāli forms, we must turn to Southern Buddhist texts for help in amending what is obviously a corrupt or false reading.

Nirvāte is plain enough, and corresponds to Pāli nivāte (= Sanskrit nivāte). Childers does not register nivāta in the sense of 'sheltered,' but assigns to it the meaning of 'lowliness,' though 'calmness' would be more in accordance with the etymology of the word: "Gāraṇo ca nivāto ca" (Sutta Nipāta II. 4. 8).

Nivāta, however, does occur in Pāli texts in the sense of 'shelter'd (from the wind)':

"Channā me kūtikā sukhā nivātā"

(Thera Gāthā, st. 1; see also 51-54).

"Sa hi parisā . . . nivāte padīpasikhā viya ca niccalā va nisinnā abosi" (Sum. p. 42).

"Nivāte ti pabbatapāde" (Jāt. IV. p. 92).

Cf. nivātaja. (Ibid. p. 156), nivātaka (Jāt. I. p. 289).

Sparçitāgate appears to correspond to Pāli phus-

sitaggale. This compound, not given by Childers, seems to mean 'with well-finished bolts,' hence 'well-secured.' It occurs in Thera Gāthā (st. 385):

“Mā sitena pareto vihaññittho ; pavisa tvam vihāram  
phus[s]itaggalam.”

But what is more important to the elucidation of the passage quoted from the Divyāvadāna is the occurrence of a similar expression in two passages in the Aṅguttara Nikāya :

“Kūtāgārāni . . . nivātāni phussitāggalani ”  
(III. 1, p. 101).

“Kūtāgāram . . . nivātam phussitaggalam ”  
(III. 34, p. 137).

(See Childers's note on a passage in the Mahāvamsa, 124, s.v. PHASSITO).

With these passages before us we cannot go far wrong in restoring the text by reading sparçitārgale for sparçitāgate.

#### V.

“Anujānāmi . . . añjanaṃ kālāñjanaṃ . . . kapalla-  
lanti” (Mahāvagga VI. 11).

The translators of the Vinaya Texts vol. ii. p. 50, do not translate kapalla but they give Buddhaghosa's explanation showing that the word means 'lamp-black' used as a collyrium. Kapalla might stand for kapāla but I venture to think we ought to read kajjala, a well-known term for 'lamp-black.'

### MISCELLANEOUS.

#### I. VULTURE OR PIGEON.

In the Hitopadeça and Pañca Tantra keenness of sight is ascribed to a pigeon ; in the Jātakas to a vulture. The Pāli may, perhaps, be the original.

“Yo 'dhikād yojanaçatāt paçyatihāmisham khagah  
Sa eva prāptakālas tu paçabandham na paçyati ”

(Hitopadeça I. 57).

This verse is found in Pañca Tantra, ii. 18 :

“Ardhārdhād yojanaçatād āmisham vaikshati khagak  
So 'pi pāçvasthitam daivād bandhanam na ca paçyati.”

The stanza as it occurs in the Jātaka book, ii. p. 51, is applied to a *vulture*, and not to a *pigeon* :

“Yan nu gijjho yojanasatam kunapāni avekkhati  
Kasmā jālañ ca pāsañ ca āsajjāpi na bujjhasīti.”

## II. FLAMINGO OR CRANE.

In Sanskrit literature frequent mention is made of the faculty possessed by the haṃsa to separate the milk from a mixture of milk and water.

“Haṃso hi kṣhīram [ādatte] tan miçrā varjayatyapaḥ”  
(Çakuntala VIII. 160).

In Buddhist literature this power is ascribed to the koñca.

“Saddhīncaram ekato vasam misso aññajanena vedagū  
vidvā pajahāti pāpakam koñco khīrapako va ninnagan  
ti” (Udāna VIII. 8).

In Sumaṅgala, p. 305, Buddhaghosa compares an ariyasāvaka to a koñca, because if a mixture of spirit and water were put to his lips the water only would enter it!

“Bhavantare pi hi ariyasāvako jīvita-hetu pi n' eva pānam hanti, na suram pivati. Sace pi 'ssa surañ ca khīrañ ca missetvā mukhe pakkhipanti, khīram eva pavisati na surā. Yathākim? Yathā koñcasakuṇānam khīra-missa-udake khīram eva pavisati na udakam.”

## III. THE TORTOISE SALUTATION.

“Bodhisatto nadiyā t̥hitako va mātaram vanditvā  
h a t t h a k a c c h a p a k a m k a t v ā . . . g a c c h a t h a a m m ā  
t i ā h a ” (Jat. III. p. 505).

What is h a t t h a c c h a p a k a ?

It seems to be equivalent to “kacchapa-h a t t h a k a ”  
“a kind of obeisance from k a c c h a p a, ‘a tortoise,’ and  
h a t t h a, ‘hand.’

In Çakuntala 6. 135 (p. 229 ed. Williams, 1876) we have the expression, "Kapota hastakam kritvā" "a mode of joining the hands in humble entreaty or respectful representation or fear, from kapota, 'a pigeon,' and hasta, 'a hand.'"

In Sumaṅgala, p. 291, we read of a crocodile prostration, evidently marking great respect: "Rājā suṃsumāra-patitena theram vadanto: 'naḥam ayyassa arahattam vandāmi puthujjana-bhūmiyaṃ pana ṭhatvā rakkhita-sīlam eva vandāmīti' āha."

## SPELLICANS.\*

In the Dīgha Nikāya we find a list of games to which certain Samaṇas and Brahmans are said to be addicted. The phrase is put into the mouth of the Buddha; and the list occurring in one of the very oldest fragments imbedded in the Buddhist Scriptures (in the Sīlas), dates back very probably to the time when Gotama was living. Of each word in this list we have the traditional interpretation preserved to us in the great commentary by Buddhaghosa, who wrote about A.D. 430. One of the games is called S a n t i k a m, and Buddhaghosa explains it:

“Little pieces [or men of the kind used in games] or bits of crockery are put all in a heap together. Then these they remove or replace with the nail, and, if any object in the heap shakes, he [the player] is beaten.”

See the Sumaṅgala Vilāsinī, just edited for the Pali Text Society by myself and Prof. Carpenter (p. 85).

S a n t i k a m may be rendered ‘Neighbourhoods;’ but the game is clearly what is now called Spellicans. As now played, each piece has a number on it, and each player continues to withdraw (with a hook) one or other of the various pieces until in so doing he shakes the rest. Then the other player has his turn; and, when all the pieces are removed, the numbers on those taken by each player are added up, and the player with the highest number wins.

Is anything known of the history of this game in Europe? The name for it is evidently old, and connected, not with *spielen*, ‘to play,’ but with our words *spill* (a bit of paper or wood) and *splinter*. That it should have existed 500 B.C. in India need not surprise us. A study of the migration of games might be expected to yield results as interesting as those of the migration of stories.

T. W. RHYS DAVIDS.

\* From *The Academy*, December 24, 1887.



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